DOCUMENT RESUME

ED 463 212 SO 033 635

TITLE	Challenges of Globalization: Morocco and Tunisia. Curriculum Projects. Fulbright-Hays Summer Seminars Abroad Program, 2001 (Morocco and Tunisia).
SPONS AGENCY	Center for International Education (ED), Washington, DC.
PUB DATE	2002-00-00
NOTE	171p.; Photographs, graphics, and some text may not reproduce adequately. "Hist 4231/6231--History of North Africa" (Michael B. Bishku) not listed in table of contents.
PUB TYPE	Collected Works - General (020) -- Guides - Classroom - Teacher (052)
EDRS PRICE	MF01/PC07 Plus Postage.
DESCRIPTORS	*Cultural Context; *Curriculum Development; Developing Nations; Elementary Secondary Education; Foreign Countries; Higher Education; Social Studies; Teacher Workshops; Tourism; Units of Study; World Literature
IDENTIFIERS	Art Elements; Fulbright Hays Seminars Abroad Program; Globalization; *Morocco; *Tunisia

ABSTRACT

This publication contains a collection of curriculum projects developed by educators who were participants in the 2001 Fulbright-Hays Summer Seminars Abroad Program in Morocco and Tunisia. The 13 curriculum projects in the publication are entitled: "Women in Morocco, Artists and Artisans" (Virginia da Costa); "Cultures of Africa" (Joanna Casey); "Ethnic Diversity in Morocco" (Alma Thornton); "Morocco and Tunisia: Countries at the Crossroads" (Susan Evans); "Integrating the Study of Morocco in Humanities Honors Courses" (Enid Housty); "Africa through Its Literature; African Literature" (Immaculate Kizza); "Crossroads in the Maghreb: A Series of Workshops for K-12 Teachers" (Michele Cassavante, Ann Line, Madeline Uraneck); "Selected Units Designed to Represent Morocco and Tunisia in Humanities 2231 'Introduction to Africa'" (Dorothy Sauber); "Globalization and the Rule of Law" (Pamela Seay); "Giving 'Space' Context in Moroccan Literature" (Bettye Walsh); "Hist 4231/6231: History of North Africa" (Michael B. Bishku); "Tourism in Morocco and Tunisia" (Scott Youngstedt); and "Le Souk; Les Tapis et les Kilims du Maghreb" (Ann Line). (BT)

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Challenges of Globalization: Morocco and Tunsia

Curriculum Projects

Fulbright-Hays Summer Seminars Abroad Program, 2001 (Morocco and Tunisia)

Center for International Education
Washington, DC

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United States Department of Education Seminars Abroad Program 2001

CHALLENGES OF GLOBALIZATION: MOROCCO AND TUNISIA

The Moroccan-American Commission for Educational and Cultural Exchange
(Administering Agency)

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PARTICIPANT CURRICULUM PROJECT

Women in Morocco and Tunisia: Artists and Artisans

Dr. Virginia M. da Costa
Assistant Professor
Art Department
West Chester University

Women in Morocco and Tunisia: Artists and Artisans

ARH 419 – Women Artists

Spring 2002

Professor:	Dr. Virginia M. da Costa
Room:	Mitchell Hall, 201
Days:	Monday/Wednesday 2:00-3:15 pm
Office:	Mitchell Hall, 219
Hours:	Monday/Wednesday 9:00-11:00 am
	Tuesday/Thursday 8:00-9:00 am and 1:00-3:00 pm
Email:	vdacosta@wcupa.edu

TEXTBOOK: Slatkin, Emily. *Women Artists in History: From Antiquity to the Present*, Fourth Edition. New Jersey: Prentice Hall, 2001.

Reid, Donna. *A Guide to Writing About Art History*. New Jersey: Prentice Hall, 2000.

SUPPLIES: A lined or unlined journal or sketchbook 8.5 x 11" or 9 x 12" hardbound and new. Note: I want journals to be the same size. No spiral binding or regular notebooks.

COURSE OBJECTIVES:

The course is based on slide lectures, small and larger group discussions, individual presentations, writing exercises, mandatory museum visit (any museum that features the work of a woman artist). This course fulfils requirements for art studio, women's studies, and other interested majors within the university who wish to gain a more intensive study of the contributions of women artists.

There are four basic objectives:

1. Students gain an understanding of the artistic contributions of European, American and Non-Western female artists and are thus able to respond thoughtfully to diversity in terms of gender, sexual identity, sexuality, politics and social or cultural constrictions.
2. Students will consider the integral association of art, music, dance, literature and other societal practices that contribute to the creative process.
3. Students will compare the work of women from many cultures to our own American contributions and be able to make value decisions, creative and ethical choices for themselves from the perspective of their particular major fields of study.
4. There will be an emphasis on developing skills in writing about art in formal and informal ways. Critical and analytical thought, as well as the ability to communicate effectively are goals which every student is expected to meet. Students are expected to use proper terminology and vocabulary in all writing tasks.

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COURSE REQUIREMENT DETAILS:

1. [25%] Research paper on one woman artist taken from a list of assigned topics. The paper should be 10 pages in length, double-spaced with footnotes or endnote citations, good black and white or color photocopies of the works of art discussed in the paper. These illustrations should be referred to the paper as (fig. 1), (fig. 2) and so marked beneath the actual work of art at the end of the paper. The minimum number of sources should include seven articles or books. Students are encouraged to use the Interlibrary Loan Service at the FHG Library on campus. Papers are due during the 12th week of classes to allow for revisions to be made. There will be a peer review as well as my own review of the paper before the final grade is assessed.

2. [15%] Museum Report. A two page typed museum report will be due on the 10th week of classes. The written report is not so much research oriented, as it is reflective and descriptive. The artist should be a different one than that chosen for the research paper. Be absolutely certain that the artist chosen is female; some foreign names sound feminine but are not such as Joan Miro, a male Spanish artist.

3. [25%] Journal. Students will keep a twice-weekly journal with two full pages of a variety of writing styles: reflective, descriptive, critique, letter format, analytical, outline, biographical on different women artists. The artists may be identified in museum works of art, monographs (books about one particular artist), art journals, gallery exhibitions, interviews with female art professors in the Art Department (Belle Hollon, Donna Usher, Peggy Hill, Nancy Rumfield or any adjunct studio art teacher), newspaper or articles from the art section of the New York Times or Philadelphia Inquirer (both available at the FHG library). The journal will be collected at midterm (week 8) and on the last day of class (week 15).

4. [15%] Reading assignments. Students should show up for lectures (preferably with an outline of the chapter) prepared to discuss the readings and offer questions or answers pertinent to the chapter. This counts as class participation and attendance. Students are expected to stay the full class period.

5. [10%] Annotated bibliography. A selection of five sources (article or book) about the artist chosen for the research paper with annotation will be turned on [week four]. The following is an example of the proper format:

Waller, Susan. *Women Artists in the Modern Era: A Documentary History*. Metuchen, NJ: Scarecrow Press, 1991.

Good sourcebook for the writings of women artists, reviews of their exhibitions, their abilities as artists, and records concerning women artists, societies, and schools. Texts date from the 1760s to the 1950s.

6. [10%] Final presentation. This is based on the research paper and will be limited to no more than 5 minutes. I will show in class "A Moment in Art History," produced by the Savannah College of Art and Design, several examples where a work of art is discussed in 90 seconds to two minutes maximum. Please make two color photocopies of the work of art to be discussed which you will pass around for students to view. Each student will have a different woman artist to present, thus showcasing your

expertise on your research topic. You will hand in a one page typed, double spaced abstract (200 words) at the time of the final.

7. Cut Policy: Students are encouraged to attend all classes, as participation is part of your final grade. If you have more than six absences after the first week, you will be encouraged to drop the class.

8. Late Policy: Assignments must be turned in on time to meet the minimum requirements of the class. Late papers will receive 10 points off the grade they would have received if they are received the day after they are due. I would rather have you come to class and turn in a paper later that day, than miss the class entirely.

SERVICES FOR STUDENTS WITH DISABILITIES:
Students with physical or learning disabilities are encouraged to go to the Office of Services for Students with disabilities in the Lawrence Center, Room 105. Telephone number (610) 436-2564. Please let me know by week two if you have a documented disability by this office so that I can make any special arrangements.

COUNSELING SERVICES:	Lawrence Center, Room 129, 436-2301.
WOMEN'S CENTER:	Lawrence Center, Room 100, 436-2122
STUDENT HEALTH SERVICES:	Wayne, 2nd floor, 436-2509
CAREER DEVELOPMENT:	Lawrence Center, Room 106, 436-2501.

DEFINITION AND NUMERICAL POINTS OF GRADES

A (93-100) Excellent. The highest level of performance showing sustained excellence in all course requirements and exhibiting an unusual degree of intellectual initiative.
A- (90-92)
B+ (87-89)
B (83-86) A high level of performance showing consistent and effective achievement in fulfilling the course requirements.
B- (80-82)
C+ (77-70)
C (73-76) An adequate level of performance, meeting the basic requirements of the course. The completion of all assignments on time is a minimum requirement for the course.
C- (70-72)
D+ (67-69)
D (63-66) Less than adequate performance of the minimum course requirements, consistently late in turning in assignments. Did not seek out the assistance of the instruction during or outside office hours by midterm.
D- (60-62)
F (59 or below)

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TENTATIVE COURSE SCHEDULE

PART I: FROM PREHISTORY TO THE MIDDLE AGES

Week One	Introduction to the course. Hand out the course syllabus and review. Handout: Outline of Introduction
Week Two	Chapter 1: Prehistory and Chapter 2: The Ancient Near East.
Week Three	Chapter 3: Egypt and Chapter 4: Crete
Week Four	Chapter 5: Greece
Week Five	Chapter 6: Rome and the Byzantine Empire
Week Six:	Chapter 7: The Medieval World.

PART II: EUROPE: 1450-1800

Week Seven	Chapter 8: Italy: 1450-1600
Week Eight	SPRING BREAK
Week Nine	Chapter 9: Europe: 1600-1700 and Chapter 10: Europe: 1700-1800

PART III: THE NINETEENTH CENTURY

Week Ten	Chapter 11: France 1800-1870 and Chapter 12: The United States 1830-1900
Week Eleven	Chapter 13 Victorian England 1850-1890 and Chapter 14: The Late 19th Century: Europe and the United States Guest lecturer Barbara Beaucar on Edmonia Lewis
Week Twelve	Chapter 15: The Early Twentieth Century: 1900-1920 and Chapter 16: Europe and the United States: 1920-1945
Week Thirteen	Chapter 17: The Post-World War II Era: 1945-1970
Week Fourteen	Chapter 18: Contemporary Art: 1970-Present
Week Fifteen	Contemporary Art continued and Chapter 19: Global issues for Women Artists: Past, Present and Future. Two women artists in contemporary Morocco: Ragragia Bouhila and Noufissa Benjelloun. Traditional crafts of women.
Week Sixteen	Final Exam Period

Women in Morocco and Tunisia: Artists and Artisans

Dr. Virginia M. da Costa

SUMMARY OF THE PROJECT:

This particular project is incorporated into the curriculum of an art history course, Women Artists (ARH 419) for juniors and seniors at West Chester University. The course is taught on a rotating basis and will be offered during the Spring 2002 semester. Two lectures of the total 15 week semester series of twice weekly lectures is intended to showcase two contemporary female artists in Morocco: Ragragia Bouhila from Essaouira and Noufissa Benjelloun from Rabat. Each of the artists come different socio-economic backgrounds. However, their paintings share a common source of inspiration. Their muse is the female soul living in a male dominated culture where total individuality and liberation for a woman is still compromised.

Traditional crafts by women will be altered by the influence of globalization. As industrialization takes over, handcrafted items such as kilims, embroidered clothing, pillowcases and shoes are gradually being replaced by machine loomed textiles and mass-produced items from factories. The unique quality of items by made by older Berber women and rural Arabic females are in danger of extinction as younger women move to the cities. They come in search for a higher quality of life through education or are simply lured by the promise of jobs in big cities such as Rabat and Casablanca or beach side resorts. Contemporary jewelry is already affected. Though not made by women, they are worn by Berber and Arab women as part of their costume. The incorporation of plastic "stones, beads and buttons" where once silver talismans and semiprecious stones were used, indicates such changes in 2001. Struggling families are forced to sell family heirlooms crafted and worn once with dignity by Berber clans women as a sign of wealth, prestige and identity.

The lectures will be enlivened by edited videotaped interviews with the two artists, images of carpet and kilim sellers, a woman embroidering place mats and other items in a government sponsored shop, and CD ROM digital images taken by Dr. Pamela Seay from Florida Coast University (a Fulbright Hays participant) to demonstrate the types of art which I will introduce to the students.

GRADE LEVEL:

The audience addressed generally include university juniors and seniors who are mainly studio art and women's studies majors. The class size is normally about 30-35 students.

ESSENTIAL QUESTIONS/QUERIES:

The two part lecture series is meant to stimulate questions about women artists and artisans and their role in a multicultural and diverse society. There are artistic essential questions that arise as part of this introduction. A biography of the two artists helps to understand their work and the iconography of the images produced by them. One of the students will have previously been assigned the artist, Ragragia Bouhila to research and build up a thorough bibliography. As her work has been promoted by the Moroccan writer, Fatima Mernissi and shown in French galleries, this will be a challenging, though not impossible task. I have contact with Noufissa Benjelloun and will query her for basic information about her life. The videotaped interview with her will also be of assistance for the students in understanding the roadblocks placed upon women's self expression.

Essential queries concerning particular kilim weavers and embroiderers, for the time being, has to be based on work already published on Berber women and traditional arts and crafts of Morocco and Tunisia. Questions about the women encountered during the Fulbright Hays seminar is based only on non-language based personal encounters when buying various textile

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items or giving alms. However, I was assisted in the interpretation of certain kilim patterns when visiting an artisan's cooperative near Agadir by an English speaking carpet dealer who was half Berber.

The most important question is one which involves globalization and its impact on women, traditional crafts and culture. As Morocco and Tunisia develop industrially and touristically, changes are unavoidable for the indigenous people. These queries involve quality of life on a variety of levels which can be answered only by the people themselves and the non-governmental organizations that work with them. The most drastic changes are in the rural areas where education for women is a priority. For nomadic Berber women will weaving with different types of looms be continued by successive generations?

BACKGROUND NOTES:

An important source for this project comes from the lecture given by Fatiha Layadi - a journalist for a Moroccan newspaper. Her talk was entitled "The Integration of Moroccan Women in Development." In every kind of activity, the fact of illiteracy plays a major role. In more than seven million women, 67% are illiterate as opposed to a total of 41% in the male population. This includes all inhabitants of Morocco. Five out of ten women are literate in the cities but the figures drop to only one literate woman out of ten in the rural areas. 58.4% of young girls ages eight through sixteen in the country never went to school.

Of women in the political field, only one is in the cabinet. Only four women are ambassadors to other countries. Only three are have a seat in Parliament. Less than seventy women were candidates for Parliament in 1997.

Many Moroccan women were resistance fighters against the French occupation. After this, men expected them to return to their kitchens. Proposals to ban marriage for girls under the age of sixteen is currently being undertaken. Most women would prefer to be educated, rather than go into politics and most political parties have at least one female member.

In March 1999, there was a planned design to end discrimination against women. The conservative wing reacted violently to the plan (fundamentalist/fanatics) who condemned the entire plan and blamed this change on western governments. However, the plan was based on 200 measures. The fanatic opponents focused instead on twelve to thirteen measures that dealt with women's emancipation in marriage and other freedoms. Women's Associations are abundant and ask that women are able to seek divorce. They ask that the age of marriage be eighteen years of age rather than sixteen. In big cities, the average age of the bride is twenty-eight years old. Divorced women are suspect. The widowed woman is under the total control of the husband's family if she has male heirs. Otherwise, she can be neglected and left to fend for herself. Children living in the streets are called "children of sin," and they have no name when they are the product of illegitimate relations. For these children born out of wedlock, both mother and child are shunned. There is no governmental institution for support. Added to this, the mother can't work if she keeps her child. If she gives the child up for adoption, the child has no name though he/she can be taken in by a Muslim family and can be given a name if the official is bribed by the family. A Muslim child cannot be adopted by a non-Muslim so overseas adoptions are nearly impossible.

Divorce rates are high and the man can remarry and divorce at will without the wife being present. Part of this was a very complicated issue of women in the May 12, 2000 march in Casablanca. Family Law is under the authority of Islamic precepts. The King is the highest religious authority if measures are implemented or not. He has only been in office for a few years. Will he enforce unpopular measures?

Despite the inequality of women, there are a few positives. A woman has the right to keep her name and she is allowed to keep property belonging to her before marriage. However, women's rights are equated with an elitist movement of the silent majority of women who don't even know their rights and abuses. The rights of women include:

1) Right of education, economic issues in the country
2) Divorce allowed for women whose husband is an alcoholic, drug addict, gambler, physical abusive, or an adulterer.
3) Right to birth control

Women's Associations (there are 20,000 associations altogether for men and women) include help for Battered Women, Single Mothers, Women Entrepeneurs.

A second lecture of great importance in understanding the role of women in Moroccan society is the lecture given on Tuesday, 24 July, 2001 by Najat Sebti at MACECE. She brought up important issues and thought provoking ideas about traditional women's lives. Her lecture, entitled "The Hybridity of the Moroccan Woman in the Context of Globalization" gave valuable insight for this project. The following are notes taken during the course of her lecture.

The definition of hybridity means two or more cultural modes of being. Is it a source of cultural richness or a source of poverty or both?

In literature, Tahar Ben Jelloun writes about the condition of the Moroccan woman. There exist Western stereotypes (an Orientalist approach) and his fiction. There is a sickness in the relationship between men and women defined as a patriarchy. Violence against women is supported by law. This must be a priority campaign in Morocco. Non-governmental organizations, which are mainly run by women, address issues of domestic violence against women. In this sense, globalization is helpful but work, political activism and domestic duties are now hoisted on the shoulders of the modern woman. There has been an expansion of modernity on a global scale. Morocco has always been open to hybrid cultures. Cultures have included the Pre-Islamic Berbers, French colonists, Arabs and Andalusian Jews.

During the time of French colonization, which lasted roughly forty years, women had to go out of their traditional mode of life to help oust the French. The Army of Liberation was made up of elite women who were allowed to join political parties. As soon as the country gained independence, women went back to their secluded status. The daughters of King Hassan II were sent as ambassadors to Great Britain and Italy. However, among the common people, it was the seclusion of women after Independence that led to their exploitation.

This seclusion led to two major areas affecting women:

1) Psychological: the mother figure always is illiterate: interpretation by patriarchal society uses this ignorance as a justification for confinement.
2) Women are meant to serve their husband's and son's needs. They endure their humiliation in silence.

The Koran praises and promotes this type of thinking. A woman only knows what the Koran says because of what she has been told by men. There is a distortion of the Koran to serve men's wishes. Fiction by the author Zahara including *The Sand Child* and *The Sacred Light*, Johns Hopkins University Press, 2000 reveal the life of a girl, who is raised as a boy since the family had only daughters. She was the eighth child and so this choice was made for her. Included in this deceit by a desperate family, she is educated, dressed as a boy and even has a

"faked" circumcision. Her/his education is done to prevent her father's inheritance from going to his brother. Normally, the inheritance is divided 1/3 among the daughters and 2/3 goes to the son(s) or the closest male heir. What happens to the widow? In *Sand Child*, the 8th child's father dies and she leaves only to encounter one violent event after another when she tries to live life as a woman.

The Muslim woman in Morocco has to fear repudiation by her husband if she doesn't produce a male heir or for any other "reason." It is different from divorce in that all a man has to say is: I repudiate you three times and the woman has to leave the household with nothing. It is considered shameful even if she is not to blame and the repudiation is based on her husband's whims. He can decide to take her back and has the option of repudiation two more times if he desires. However, he cannot take her back after the third time and must either divorce her or forget about her. A divorced woman is also considered to be shameful and she must fend for herself without assistance from her own family.

Tahar Ben Jelloun speaks of the physical and sexual exploitation of women. Much goes on in the home with the chief victim being a black female slave bought after the pilgrimage to Mecca from the Sudan before returning home to Morocco. As a female slave, uprooted, without a name and no voice of her own she can only communicate with the stars which gives rise to the myth of the witch. She is simply called dada and is a source of free labor, free wild and sadistic sex. This is a metaphor too for all women in Morocco. A man's wife has no control over her person and is a sex slave to her husband. Sexuality is shown to be a matter of violence and rape without tenderness or compassion.

There are only two choices for the poor rural girl who comes to the city, whose family is too poor to feed her. She can be either a prostitute and survive hard labor as a sexual servant or a maid who serves in a household. Little girls as young as four or five years of age are sent by their families to serve as maids, living lives as virtual slaves in city households. In Prayer for the Absent, the story focuses on all prostitutes. The protagonist is abused by her father and she endures continued abuse in order to barely survive. Twelve-year-old girls are traded as maids. Aisha, meaning pillar of a big house, is a voiceless, speechless wraith who withdraws into the cellar to sleep and is sometimes forgotten when it comes to meals. Only two to three weeks ago in Casablanca (early July 2001) an eight-year-old maid jumped from the roof of a well to do household in order to commit suicide, so horrific was her plight. However, nothing is done about this tragedy. There are organizations now and publicized information about the plight of the maids so hopefully public attention will stop the silence.

Much of the violence and abuse of women and girls are backed by prejudiced laws, which are derived from the Personal Statues Code. This code was developed in 1957 and revised in 1993 and is based on shariya (divine law).
The Muslim religion regulates the behavior of human beings. The Constitution prohibits changes in the Code. For more information about women in a Muslim world, read Fatima Mernissi's book *Beyond the Veil*, Indiana University Press, 1987 or *Dreams of Trespass: Tales of a Harem Girlhood*, Perseus Press, 1995 or *The Veil and the Male Elite: A Feminist Interpretation*, Perseus Press, 1992.

The institution of the Muslim family was created by the prophet Mohammed. This came about for a variety of reasons:

1) Tribal societies formerly buried girl babies alive so Islam put an end to this barbarian practice.

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2) Unfair treatment of women is based on men's interpretation of the Koran but also in the Koran, they are seen as inferior creatures. Woman is acknowledged as powerful and dangerous beings with the destructive power of sexuality.

Article 1 in the Code deals with the stable foundation of the family by man's law.
Article 2 in the Code says that woman must be given in marriage.

In a land where female virginity is highly valued, Article 8 decrees that age fifteen is the legal age of marriage for a girl. There is a strict seclusion of women especially in the lower classes. The Code allows for polygamy (a man can have up to four wives). According to Article 30, the first wife must consent in order that a second wife be brought into the family and the second wife must be informed. Repudiation is the husband's prerogative and is a very common practice. Divorce is considered to be by mutual consent and involves the signing of papers by a notary. However, in the cases where a woman is illiterate, she has no idea if her wishes that she stipulates are actually added as addendums to the decree. She only finds out when and if her husband has cheated her of her children or possessions previously agreed to verbally.

There are three reasons for divorce and the woman has to bring in evidence:
1) The husband is unable or unwilling to provide for the wife's material needs.
2) The man is diseased either mentally or physically in a way that jeopardizes the wife's well being.
3) The man is sexually impotent or cannot satisfy the wife.
4) A woman can buy her freedom. This is actually a pre-Islamic code, however, how much she needs to come up with was not explained.

Twelve witnesses are needed to testify (as evidence). According to the Code, it is the "man's duty to educate his wife" so it can mean that he can beat her. A woman can just receive a letter, stating that she has no husband (there is a saying that "she has received her envelope"). A woman, could, in the marriage contract, stipulate that she not be repudiated. This, of course, is in theory. A repudiated wife can remarry. A book entitled *In Search of Husbands for My Wife* is a French comedy dealing with this aspect.

The economic status of women reveals much about male control issues. There is the myth of the unproductive woman, or woman as a burden or the image of woman as a greedy creature (especially by the rich family of her husband). This is not true of middle class or lower class women where working outside the home is not a source of self-fulfillment since it doesn't exempt her from social and domestic duties. Men do not want a reversal of roles; the woman needs his consent and that is based on a self-interested decision for economic reasons.

Women from the poorer classes always have worked harder inside and outside the home. They are easy prey for odd and illegal jobs such as smuggling or underpaid work. The state is fighting against smuggling in the north where the great profit goes to men, though women are the ones targeted for punishment as they are doing the actual smuggling. Men can migrate to the cities to find higher paying jobs but the women are left at home to tend the fields, weave, embroider and find other ways of supplementing their income for food, clothing and heat. They have to maintain the household by raising the children without assistance, cook, bake, carry water, wash, clean, mend, tend to elderly parents of the husband and any other male relatives living in the household.

Globalization is seen as a curse by and for the poor who been left out. In a modern free market economy educated women stand a chance of survival. The State Secretary is an

Advocate of Women's Emancipation. The World Bank has been integrating women into the work force since 1998. There are several factors that need to be overcome for women to reach independence and economic stability.

1) There must be an increase in school education to fight illiteracy especially in the rural areas.
2) Women's reproductive health must be improved. There is a high incidence of illicit abortion, women dying in childbirth, and suffering from too late diagnosed cancers of the breast, cervix and uterus. Promoting contraception and the prevention of diseases is a high priority.
3) The fight against poverty and the provision of women with professional training is the next consideration. Micro credit systems allow women to create their own mini businesses which are incentives to economic power.
4) Women's rights must be reinforced in the legal, political and economic fields.

These four areas met with Strong Resistance By Fanatics so the government stepped back, fearing repercussions and civil chaos. March 8, 2001 was International Women's Day. There was a gathering of women in Rabat that positively supported freedom for women. However, there was a counter march in Casablanca of fanatics that same day who disagreed with change in the traditional Code and the emancipation of women. A Swedish filmmaker produced a film called *Not Without My Veil* as a commentary on this traditionalist approach of women who fear breaking their bonds for the unknown world of independence.

A positive aspect of globalization is the beginning of some degree of emancipation, which may have been the result of French colonization which is the deconstruction of traditionalism. Laws that exist are currently four under the Legal Code.

1) Customary Law
2) The Code - Divine Law
3) Other laws based on the Napoleon Code such as commerce and secular life.
4) Supreme Law: the Constitution established in 1972 and revised in 1992.

The preamble adheres to Article 16 of the International Code of Human Rights. The Moroccan Constitution covers areas other than the family. Article 5 states that all Muslims are equal.

Morocco enjoys a privileged location. It is the crossroads between two, three or four cultures. Morocco has given minority groups the rights of self expression. Efforts made to educate older people allows them to play a dynamic role in modern life. There is education for boys and girls but almost one half the elementary schools are filled with girls though only in the urban areas. Women have access to outside employment. One woman is the Secretary of State. Two women are members of the Parliament. 40% of university faculty members are female. There are two female Deans.

Young people of both sexes no longer marry so young, polygamy is becoming a historical event rather than a contemporary reality. However, there is a need for deeper changes in the national mentality to help women.
Historically, the indigenous people (the Berbers) had Queens in a Matriarchal society and Berber women have notably, contributed to freedom fighting and have always had difficult lives in their nomadic existence. They have been too busy and independent to spend time in seclusion. Their spirit is the kind of spirit needed in today's society.

In 1932, the slave trade was forbidden and declared illegal so slave trading ceased. However, slavery was not abolished and still exists in the old families though no one speaks too much about it. The attitude is that there is a symbiotic relationship between master and slave. The slave and her offspring are never free but owe it to the master's family to serve them whenever asked. They might not even live in the same town but when called upon, must comply. The idea is that they are happy to assist the master with cooking or other special skills even if it costs them money to do it. The counterpart to this is if the slave or family member needs something like money for an operation, it is given willingly by the master and that they are "taken care of." Bigotry and racism against black Africans, Latin groups, Berbers versus Arabs does exist and it would be foolish to ignore this fact. (words of the author - I am most bothered by this information regarding the maids and the existence of slavery in 2001 and hope that a public outcry would follow within the country itself).

As the ensuing discussion revealed, Morocco is not an isolated country that continues such practices. America itself has been a breeding ground for illegal prostitution and sexual slavery of Asian and Russian girls with women and children brought into the country and forced to work in the underground clothing industry. Globalization has many pros and cons - exploitation of women and the poorer classes in Morocco is an example that I hope will be eradicated with education of girls and emancipation of women becoming a more and more standardized code of society as an advantage.

OBJECTIVES:

There are four basic objectives in teaching students enrolled in the Women Artists course about the female artists and artisans of Morocco and Tunisia. They include:

1) To gain an understanding of the artistic contributions of North African women artists and artisans of traditional crafts. Students are thus able to respond thoughtfully to diversity in terms of gender, politics and social or cultural considerations.
2) Students will consider the integral association of art, music, literature and other societal practices which contribute to the creative process.
3) Students will be able to compare and integrate the art of North African women with western contributions of women and be able to make value decisions, creative and ethical choices for themselves from the perspective of their particular major fields of study.
4) There will be an emphasis on developing skills in writing about art in formal and informal ways. Critical and analytic thought, as well as the ability to communicate effectively are goals which every student is expected to meet. Students are expected to use proper terminology and define foreign terms when necessary in addition to using correct vocabulary in all writing tasks.

MATERIALS:

Collection of Moroccan and Tunisian jewelry, kilims, embroideries, caftans, hand woven women's clothing, baskets, knitted items, leather shoes decorated and embroidered by women; postcards featuring women's costumes, women weaving, henna body decoration; books about Moroccan costumes and North African textiles. Four Hi-8 (60 minute) videotapes of Morocco and Tunisia in different cities; edited versions feature women at work, shopping, visiting shrines and mosques, etc. Personal experience of visiting several hammams in both Morocco and Tunisia. Two edited tapes of the artists include a 10-15 minute one of Ragragia Bouhila and a longer one, approximately 30 minutes of Noufissa Benjelloun.

STRATEGIES:

There are various methods of learning that I have found useful in teaching university students. A primary one traditionally used is the lecture type and with the teaching of art history: a slide lecture that includes video excerpts is more effective than simply listing facts. Small group discussions on the type of theme such as the role of globalization and change in traditional production of textiles, kilims, rugs and embroideries will be arranged. During the lecture, students will be asked questions to consider in a large discussion format. However, it is known that peer learning is one of the most effective teaching (and learning) tools. By this time late in the semester, the student assigned to research Ragragia Bouhila and assemble a bibliography on her exhibitions will be able to present her information to fellow students in the Women Artists class during the Spring of 2002. The following week, students will be asked to turn in a reflective paper about the influences, traditions and impact of globalization on the artistic psyche of artists and ordinary women who have produced traditional crafts of pottery, textiles, woven kilims, knotted rugs, embroidered shoes, needlework and many other forms of what we call crafts.

ASSESSMENT

An assessment of the Fulbright Hays Seminar Award is one which has deeply changed and influenced the way that I view Islam. I could only learn this through the well organized presentations and visits to various cities in Morocco and Tunisia. The lectures by Simon O'Meara, Daoud Casewit and our Sufi speaker helped me believe in the true meaning of acting from the heart in the true teachings of Islam. I experienced baraka, and connected with the women in the streets who formed the silent groups of the neglected, shunned and marginalized whether widows, divorced or repudiated when giving alms. I am especially grateful for the percentage of lectures which featured women and gave insight into female culture within the culture. My project will facilitate longer range goals concerning globalization and its influence on non-western cultures. The final assessment may take a few years to realize. The current classroom integration project is a beginning. I anticipate pursuing the possibility of presenting this information at a National Conference in the coming academic year, 2002-2003 as well as on a community level in West Chester, PA. In future research, I am interested in learning more about Moroccan society as regards women and their experiences expressed in art, crafts and writing. I was especially impacted by Najat Sebti's lecture, the interviews with Ragragia Bouhila and Noufissa Benjelloun and the visit to Sidi Qasim to visit the rural school involved with the USAID-funded Morocco Education for Girls Project (MEG). Fatima Zahra Tahiri gave an important introduction to the project. The visit to the school and talking with the faculty members made quite an impact and gave me hope for a future of freedom and democracy in Morocco.

FOLLOW UP ACTIVITIES

Students will be asked to write a reflective paper concerning women's rights, the art of women and the future of traditional crafts in the emerging countries of Morocco and Tunisia after the week's lectures.

Artifact exhibit: I would like to bring in my collection as a "trunk show" for the senior citizens at the West Chester Senior Center with my collection of clothing, jewelry, kilims, embroidered pillowcases, maps, religious artifacts and woodwork.
Annotated bibliography of nonfiction about and within the host country. Morocco is rich in such literature and as library liaison for the Art Department at WCU, I can make sure that purchase requests are sent to the library. This is in the beginning stages.

Guide to museum collections in the U.S.A. as well as galleries and private collections open to the public. This is another important follow up activity which will take some time but be very helpful in further work on making known the art and artifacts of the North African culture.

ADDITIONAL RESOURCES

MACECE can serve as a source of information and a place to revisit for further research connections. Books and articles, particularly those published by Tahar Ben Jelloun and Fatima Mernissi can add personal insight to help me understand the culture from the eyes and words of Moroccan and foreign writers.

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United States Department of Education Seminars Abroad Program 2001

PARTICIPANT CURRICULUM PROJECT

CULTURES OF AFRICA

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Fulbright-Hays Seminars Abroad
Morocco and Tunisia

Curriculum Project

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November 2001

About the Project

This project is part of a third year university course titled "Cultures of Africa" that is offered by the Department of Anthropology at the University of South Carolina. Most courses on African cultures ignore North Africa and concentrate only on Africa south of the Sahara. It is essential to include North Africa in our discussions of the anthropology of Africa because the Sahara was never a barrier to culture contact. North Africa provides an excellent starting point for introducing North American students to Africa because it is a blend of African, European and Southwest Asian influences. Starting here enables us to start with the somewhat familiar before continuing on to the less familiar parts of Africa. North Africa is also an ideal place to introduce students to Islam, which has had such a profound influence on the cultures of East and West Africa. Morocco will be the primary country that is looked at in this section, but other countries will also be mentioned as appropriate.

Geography and a Brief History of North Africa

This is a slide show that introduces the variety of landscapes that are found in the northern part of the continent. From the Mediterranean climates in the north through the dry interior, the high Atlas Mountains, the Atlantic Coast and the edge of the Desert. This section will also introduce the peoples of North Africa and the variety of lifestyles found throughout the area: herders, farming communities, small towns and diverse cities with their ports, business districts, suburbs and medinas.

This section will also include a brief history of North Africa showing the various major influences and how they are manifest materially – Roman influence, Islamic influence, French influence.

Resources:

Close, Angela (editor)
1987 ***The Prehistory of Arid North Africa.*** Dallas: Southern Methodist University Press.

Phillipson, David
1995 ***African Archaeology***. London: Cambridge University Press.

Lecture Notes:

Taofik Agoumy – Geographic Overview of Morocco
Mohamed Makdoun – The Roman Empire as a Precursor to Globalization

Slides: My slides from trip

The Berbers

This section is a more in-depth look at the indigenous peoples of the Maghreb – particularly the Berbers. This is important for the rest of the course because we will follow the Tuareg, who are closely related to the Berbers, across the Sahara and into West Africa. Whereas the previous section gave a brief history of the primary influences of the Romans, Islam and the Europeans, this section will look at Moroccan history in terms of the impact of these influences on the indigenous peoples. We will look at the modern language policies and the treatment of traditional Berber culture. This will have resonance for North American students who are aware of the efforts being made to preserve and revitalize the cultures of Native Americans, and will also set us up for discussing attempts in other parts of Africa to preserve tradition in the wake of Colonialization.

Resources:

Abun-Nasr, J M. 1987 ***A History of the Maghreb in the Islamic Period***. London: Cambridge University Press.

Brett, M. and E. Fentress 1997 ***The Berbers***. London: Blackwell

Brett, M. 1992 The Islamization of Morocco: from the Arabs to the Almoravids. ***Morocco*** 2:55-67.

Gellner, E., and C. Micaud (eds) 1972 ***Arabs and Berbers: From Tribe to Nation in North Africa.*** London:

Lecture Notes:

Mustapha Ouajjani: The Question of Berber Identity

Every Day Life in Morocco

The purpose of this section is to give students an idea about the pace and texture of life in Morocco.

Islam as an Organizing Principle

The basic tenets of Islam

Different types of Islam and their histories (very brief!)

Sufism in Morocco

The Mosque and the Community

Resources:

Hourani, A. 1991 ***A History of the Arab People***. New York: Warner Books

Lecture:

Daoud Casewit: Recognizing Islam in Morocco

Market and Medina: The Urban community

The structure of the Moroccan house

The evolution of the Medina

- commerce
- living
- learning

Disparities between rich and poor
- modern and ongoing urban problems

Resources:

Lectures and Medina tours:

Simon O'Meara – walking tour of Fes
Hassan Radoine – The Heart of the Fes Medina
Abdurahman Fitzgerald - Marrakesh
Abdelkarim Raddadi - Casablanca
Anne Somai – Tunis
Abdeljalil Hajraoui – The Socioeconomic Aspects of Jamaa El Fna
Michael Cracknell (ENDA office, Tunis. Good for issues on urban poverty)

Slides: My slides from trip

Women In Morocco

With all the media attention focused on the position of women and Islam in the wake of the Taliban, this section is aimed at looking at the lives of Moroccan women as a means of dispelling some of the myths and stereotypes. This section will look at what the Koran actually says about women and their treatment, and will discuss the many ways in which this has been interpreted by Muslims throughout the world. This section will look most closely at issues of seclusion, the veil and inheritance. A cross-cultural comparison will accompany this section as well as a discussion on European and American women's lives at different points in history.

The next part of this section will look at the lives of Moroccan women using the books:

Fernea, E. 1976 ***A Street in Marrakech***. Prospect Heights, Illinois: Waveland.
Davies, S. 1985 ***Patience and Power: Women's Lives in a Moroccan Village.*** Shenkman

Film: Some Women of Marrakech (by Elizabeth Fernea).

Moroccan women at home – notes and slides from my homestay.

The next part of this section will look at feminism and social change in Morocco

Mernissi, F. 1991 ***The Veil and the Male Elite*** Addison-Wesley.

Lecture notes:

- Fatima Layadi – The Integration of Moroccan Women in Development
- Fatima Sadiqi – The Context and Challenges of Being a Professor in Morocco
- Najat Sebti – The Hybridity of Women in the Context of Globalization

Special Section:

Morocco Through its Cuisine

Cuisines and food ways offer an excellent opportunity to look at cultural influences and traditions. Moroccan cuisine is classified as one of the world's best. It draws from the cuisines of Europe, the Middle East and Africa. Its amenable climate, particularly in the north, insures that fresh, high-quality vegetables are available all year round.

This section will explore the origin of the foods that make up Moroccan cuisine and look at the techniques by which they are made. If the class is small enough, I will provide a Moroccan meal. If very small, we will make one together.
The section will look at:

- the prehistoric origins for indigenous foods, and the later arrival of others from other parts of Africa, Asia and Europe.
- small-scale farming and herding
- modern agribusiness and exports.
- Moroccan hospitality and etiquette
- issues of health and nutrition.

Foods:
- Wheat
- Domestic Animals: Cows, Sheep, Goats, Chickens
- Vegetables and fruits
- Fish
- Olives
- Honey, Nuts, Oils
- Herbs and spices

The Menu:
Hors d'Oevres: Olives, Phyllo wrapped savouries
Harira
Tagine of Chicken with olives and pickled lemons (Morocco's signature dish)
Tagine of Lamb with prunes, almonds and honey
Tagine of Beef with Okra
Breads (a variety of types)
Couscous with 7 vegetables
Salads: Carrot, Tuna, Beet, egg etc.

Moroccan pastries
Mint Tea
Sliced oranges with and cinnamon

Resources
I learned most of what I know about preparation and serving from my host family. I also have several African Cookbooks to flesh out the rest.

Hultman, Tami, 1985 ***The Africa News Cookbook.*** London: Penguin
Helu, Anissa, 1998 ***Street Café: Morocco***. London: Octopus.

The Late Stone Age "Global Village" in West Africa

This is a paper I am working on for a seminar series at Yale University. I am going to use the concept of Globalization as a framework for understanding the widespread commonalities among Late Stone Age sites in West Africa. Throughout West Africa regional differences in artifacts and lifestyles are apparent, but there are also significant similarities between sites. It is likely that the advent of animal husbandry created a somewhat unified West African economy by providing a form of capital. Pastoralists, as mobile societies were able to create long distance trade networks that supplied less mobile peoples who were engaged in agriculture in the Oases, the savannas and the forests. This far-reaching trade network is likely responsible for uniting the cultures of Late Stone Age West Africa in significant ways. It also may have promoted the husbandry of small numbers of livestock in farming communities. Presently in sub-Sahelian West Africa livestock are more important as a liquidatable asset rather than as a source of food because settled farmers are unable to keep a sufficient number of animals to enable them to slaughter them on a regular basis. It is likely that the small numbers of livestock we sometimes find in Late Stone Age sites in sub-Sahelian West Africa represent a form of capital and indicate the connection to that wide trade network.

PARTICIPANT CURRICULUM PROJECT

ETHNIC DIVERSITY IN MOROCCO

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Ethnic Diversity in Morocco
Unit Outline
By
Alma Thornton

I. Learning Objectives:

After studying this material you should be able to do the following:

A. Explain the concept of ethnic group
B. Know how the sociological concept of minority is used
C. Be familiar with the socio-economic and demographic characteristics of Morocco
D. Describe the characteristics of the major ethnic groups in Morocco

II. Outline of Ethnic Diversity in Morocco

A. The Concept of Race
B. The Concept of Ethnic Group
C. The Concept of Minorities
D. Patterns of Ethnic and Racial Relations
   - ❑ Pluralism
   - ❑ Subjugation
   - ❑ Segregation
   - ❑ Expulsion
   - ❑ Annihilation

E. Ethnic groups in Morocco – Below is a list of a few of the many ethnic groups in Morocco
   - ❑ Rifians of the High Atlas
   - ❑ Shluh of the High and Middle Atlas
   - ❑ Berber of the Middle Atlas and Sahara
   - ❑ Algerian Arab
   - ❑ Drawa Berber
   - ❑ Filala Berber
   - ❑ Ghomara Berber
   - ❑ Jebala Moor
   - ❑ Moroccan Arab
   - ❑ Moroccan Jew
   - ❑ Northern Shilha
   - ❑ Saharawi
   - ❑ Southern Shilha
   - ❑ Sekara Berber
   - ❑ Kabyle
   - ❑ Shawia
   - ❑ Tuareg
   - ❑ Haratin
   - ❑ Europeans

III. Suggested Activities

A. Have students select an ethnic group in Morocco from item IIE in the outline above and provide an oral presentation that includes the following information:
   1. Socio-economic and demographic characteristics of the group in Morocco
   2. Patterns of migration in Morocco
   3. Education
   4. Religion
   5. Cultural characteristics e.g. foods, traditions, clothing, role of women

B. Present Power-Point presentation on Morocco
C. Have class prepare a Taste-Fest of foods representing the different ethnic groups in Morocco

IV. Reading Materials

1. Bulmer, Martin and Hohn Solomos. Racism. New York: Oxford University Press. 1999.
2. Fact book: http://www.cia/gov/cia/pubications/factbook/geos/mo.html
3. Feagin, Joe. R. and Clairece Booher Feagin. Racial and Ethnic Relations: New Jersey: Prentice Hall. 1999.
4. Tischeler, Henry L. Introduction to Sociology. Forth Worth: The Harcourt Press. 2001.
5. "Prayer Profiles: Algerian Arab, Central Shilha, Drawa Berber, Filala Berber, Ghomara Berber, Jebala, Moor, Moroccan Arab, Morrocan Jew, Northern Shilha, Saharawi, Southern Shilha, White Moor, Zekara Berber." The Unreached People Prayer Profiles Http://bethany.com/profiles Harcourt Press. 2001.
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Handout #1 - Profile

The estimated popu'ation of Morocco in 2001 was 30,645,305, giving the country an overall population density of 62 persons per sq km (161 per sq mi). The original population of Morocco was Berber, and about three-quarters of all present-day Moroccans are of Berber descent. Arabs, who constitute the bulk of the inhabitants of the larger cities, form the second largest ethnic group. Considerable intermarriage among Arabs, Berbers, and the country's small number of black Africans has broken down differences among ethnic groups. Morocco has about 100,000 Europeans, most of them French. The rural population in 1996 was 51 percent of the country's total.

Population: 30,645,305 (July 2001 est.)

Age structure: *0-14 years:* 34.39% (male 5,368,784; female 5,170,891)
15-64 years: 60.93% (male 9,270,095; female 9,402,561)
65 years and over: 4.68% (male 646,567; female 786,407) (2001 est.)

Pop growth rate: 71% (2001 est.)

Birth rate: 24.16 births/1,000 population (2001 est.)

Death rate: 5.94 deaths/1,000 population (2001 est.)

Net migration rate: -1.15 migrant(s)/1,000 population (2001 est.)

Sex ratio: *at birth:* 1.05 male(s)/female
under 15 years: 1.04 male(s)/female
15-64 years: 0.99 male(s)/female
65 years and over: 0.82 male(s)/female
total population: 1 male(s)/female (2001 est.)

Infant mortality rate: 48.11 deaths/1,000 live births (2001 est.)

Life expectancy at birth: *total population:* 69.43 years
male: 67.2 years
female: 71.76 years (2001 est.)

Total fertility rate: 3.05 children born/woman (2001 est.)

HIV/AIDS – adult prevalence rate: 0.03% (1999 est.)

Ethnic groups: Arab-Berber 99.1%, other 0.7%, Jewish 0.2%

Religions: Muslim 98.7%, Christian 1.1%, Jewish 0.2%

Languages: Arabic (official), Berber dialects, French often the language of business, government, and diplomacy

Literacy: *definition:* age 15 and over can read and write

total population: 43.7%
male: 56.6%
female: 31% (1995 est.)

Source: Fact book: http://www.cia/gov/cia/pubications/factbook/geos/mo.html

Handout # 2

The Northern Shilha of Morocco

The Northern Shilha of Algeria and Morocco, known as the "Rif Berbers," are numerous tribes of tough and hardened people eking out an existence on the harsh, uninviting slopes of the Rif Mountains. The land, located in the northwestern portion of Africa, is a combination of deserts, mountains, and rolling fields. It is bordered by two rivers and 145 miles of coastline.

The word "Rif" is an Arabic word meaning "the edge of cultivated area." The Rif Berbers are actually made up of 19 tribes: 5 in the west along the Mediterranean coast, 7 in the center, 5 in the east, and 2 in the southeastern desert area.

Despite the rugged environment, these people remain bound by strong family traditions. Their farming is done mostly by hand, providing a meager crop at best. Influenced by a Mediterranean climate, the winters are mild and the summers hot and dry. Along the coast, it is humid in the summer months.

What are their lives like?

In contrast to the Southern and Central Shilha, raising livestock plays only a secondary role in the lives of the Northern Shilha. They grow some sorgo (grain) for feed, but the fig and olive trees that cover the mountain slopes make up their principal resources. Incomes are supplemented through job opportunities in major cities of Europe. In fact, such jobs lure up to one-third of the male population for most of the year.

In rural communities, the effects of modernization are scarce, despite government projects to aid farm production. The Rif often reject these efforts as being an intrusion upon their culture and traditions.

Rif houses are usually built of stone and have flat roofs. Some of the poorer people live in wood huts plastered with mud. Houses are often placed on ridges or other such locations, at least 300 meters from the nearest neighbor. This proves to be strategic in times of defense.

The Shilha women wear long, colorful dresses and headscarves. The men wear the traditional *djellaba* cloak, which is made of wool or cotton with wide sleeves and a hood. They also wear turbans, which are distinctive and unique to each particular tribe. Younger men often wear western style clothing.

The Northern Shilha follow a traditional Muslim, male-dominated family structure. When the man dies, each son sets up his own household, and the cycle continues.

Education is strictly a male privilege, but it does not have a high priority. If a family has many sons, they may send their third and fourth sons to an Islamic school.

Overpopulation and poverty are big problems among the Rif. Too many children, insufficient crops, and increasing migration of the young men to the European cities are all major concerns.

Source: The Unreached People Prayer Profiles Http://bethany.com/profiles

Handout
#3

The Ghomara Berber of Morocco

The Ghomara Berber are one of many groups of Berbers. The Berbers are a North African people group who were conquered by the Muslim invaders in the seventh century. The name Berber, which is derived from the Latin word "barbarian," was given to them by the Romans in the third century A.D. Today, the term 'Berber' refers to any native speaker of one of the Berber languages.

There are three main subgroups of Berbers in Morocco, each containing several smaller tribes. The Ghomara is one of the smallest tribes, numbering only about 54,000. They live in the Moroccan Rif, in the northeastern region of the country, north of the town of Fez, near the Mediterranean coast.

Today, most Berbers refer to themselves as the *Imazighen*, which means "men of noble origin." Berbers are generally bilingual, speaking both their Berber dialect and Arabic. The Ghomara Berber speak a unique dialect known as Ghomara.

What Are Their Lives Like?
Berbers can be found in all three regions of Morocco: the Northern Rif (hilly region), the Middle and Central High Atlas Mountains, and the Western High Atlas Mountains.

Due to their location in the Rif, the Ghomara Berber are farmers. They produce and consume large amounts of barley, corn, millet, wheat, and rye. In areas where water is plentiful, vegetables such as tomatoes, onions, squash, peppers, and potatoes are grown. Chickens, goats, and sheep are also raised. This supplemental food source provides milk, eggs, butter, and meat.

Although the number of cities is increasing in the Rif area, many of the Berbers still live in homes made of mud brick and stone. Mountain village homes are quite similar. They are usually flat-roofed houses made of stone that has been reinforced with dried mud. The Berber dress is very similar to that of the Arabian community. The men wear the traditional djellaba cloak, which is made of cotton with wide sleeves and a hood. They also wear cotton turbans or caps. The men work in the fields, herd the animals, and hunt; while the women do the housework and care for the children. The women only help the men in the fields during harvest time, when they take the newly cut grain to the threshing floor.

For the Berber, life revolves around important ceremonies such as births, marriages, and deaths. Many rites of passage are important parts of their culture as well, such as the first haircut and circumcision for boys. The most elaborate of all is the marriage ceremony.

The Ghomara, like other Berbers, live in a society that is male-dominated. The line of descent is traced through the fathers and all inheritances are passed down through the males. Also, as a means of preserving themselves as a people, the Ghomara are not permitted to marry outside of their own group

Source: The Unreached People Prayer Profiles Http://bethany.com/profiles

PARTICIPANT CURRICULUM PROJECT

MOROCCO AND TUNISIA: COUNTRIES AT THE CROSSROADS

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Curriculum Project on Morocco and Tunisia
Submitted by Susan Evans
City College of San Francisco
Oct. 26, 2001

Morocco and Tunisia: Countries at the Crossroads

Lecture and slides (approximately 170 slides) presentation of 1 ½ to 2 hours

Description of Presentation: Located in North Africa, close to Europe, but also Muslim and Arab, Morocco and Tunisia are experiencing the challenges of "globalization" in a unique context. Based on her experiences last summer in a Fulbright-Hays seminar in these countries, Susan Evans will share her slides and thoughts on how these countries are coping with the influx of Western culture and economics, especially tourism and the internet. In the light of the Sept. 11 events, it is important to understand how the impact of Islamic fundamentalism and the jihad are affecting these liberal Muslim countries. Long at the crossroads geographically, historically, culturally and linguistically, these countries can teach us much about change, diversity and tolerance.

The above lecture will be presented at City College of San Francisco during our professional development days on 1/14/02. I hope to also present it to other academic audiences and community groups. My objectives are to educate the college community about living conditions in Morocco and Tunisia, especially in regard to globalization and the economic and social change concomitant with it.
I will also use this material in my anthropology courses and in presentations to the community at large. I will also make these resources and a reading list available to my colleagues. I have approximately 180 slides to supplement these notes and also a CD of photos, which most members of our group have, courtesy of Dr. Seay. Y slides are organized into the following categories:

1) 1) People – including the Fulbright group
2) 2) Modern and traditional cities in Morocco and Tunisia: comparison and contrast of Casablanca, Rabat and Tunis with Moulay Idriss, Fes and Marrakech
3) 3) Middle Atlas and the desert – Ouarzazate
4) 4) The Moroccan coast – Essaouria
5) 5) Tunis and Kairoun
6) 6) Arts and music
7) 7) Development projects
8) 8) Tourism

Introduction

Morocco and Tunisia are often discussed together, having much in common and also providing some interesting comparisons. First, the similarities include:

1) Both are located in North Africa on the Mediterranean Sea, the northern coast of Morocco and all of Tunisia, and consequently have been the site of much contact with Europe and the Middle East. Morocco especially, but also Tunisia and Algeria, are known as Al-Maghreb to the Arabs, meaning "Farthest Land of the Setting Sun or West" and are referred to as the Maghreb today to encompass the entire area. Given their many similarities, this name continues to be appropriate.

2) Thus, the Maghreb has received visitors, from the ancient Phoenicians to contemporary European sun seeking tourists, for centuries. These visitors were after the riches of the Maghreb, especially its climate and agricultural potential. It was known as the "bread basket" of the Roman Empire and today agriculture still provides a major source of employment and income, especially for Morocco. Both countries are closely tied economically with the West, especially Europe, and France in particular. (show Roman ruins slides)

3) Islam provides another similarity and homogenizing influence as it spread rapidly throughout the area in 669 shortly after Mohammed's death (in 632). Kairoan (Tunisia), the first great Islamic city of the Maghreb, was founded in 649 and still attracts pilgrims today, both devout Muslims and bargain seeking tourists.

4) Both countries have been colonized by a number of cultures starting with the Phoenicians from the 3rd-8th century BC, the Romans from 150 BC through the 4th century AD, Vandals, the Byzantines and then Arab dynasties since the 7th century though the present King of Morocco, Mohammed VI, (descendent of the Prophet's grandson Hussein ibn Ali)
Both countries experienced French colonialism and both gained independence in 1956: Mohammed V returned from French imposed exile to Morocco in 1955, while in Tunisia Bourguiba was allowed to return in 1955 as well and came to power as its first prime minister. He declared Tunisia a republic in 1957 and became its first President (until 1987).

5) Both countries are Arabic speaking, but Morocco has more linguistic diversity and more cultural diversity with its large Berber population.

6) Finally, both countries are seen as moderate, progressive and Western oriented while also being Muslim, African and Arabic speaking. The US has long relied on Morocco as a friend in the Arabic world and a moderating influence in the Palestinian/Israeli conflict. Morocco was the first country to officially recognize the new US and has continued to be a good friend, while at the same time, retaining the respect of its Muslim neighbors (a difficult balancing act)

Contrasts: Morocco and Tunisia are often compared because of the above similarities and Tunisia is seen as the more "successful" country by Western standards in terms of PCI, modernity (i.e.- less traditional, especially in terms of Islam), educational and employment levels, gender equality and lower birth rate (obviously this is a circular relationship since a lower birthrate is linked to higher status of women, which in turn is linked to higher economic growth, etc.)

Population and Geography

1) 1) Tunisia is much smaller (9.4 mil vs. 29 mil) with a more homogenous population (about half of the Moroccan population are Berbers, with varying degrees of integration, i.e.- linguistic diversity). Tunisia is also geographically also more homogeneous, mostly a rolling plain whereas Morocco is bisected by 3 major mountain ranges: both front on the Sahara on their southern borders

Population Growth rates

2) 2) Population has increased (current rate is 1.7% in Morocco and 1.2% in Tunisia), and shifted from rural to urban areas (52% of Morocco pop in '94),
3) 3) But birthrate has been decreasing in the last 2 decades, from 7 children per woman in 1960 to around 2 today (though about 4 in rural areas). This substantial decrease was facilitated with foreign aid from Europe and US, though Tunisia no longer receives any USAID or Peace Corps. Current programs are focused on rural areas, to improve access to electricity, water, healthcare and especially to educate women and improve female status (much as Bourguiba did in Tunisia 30 years ago)
4) 4) Current Br: Morocco =2.6 today projected to decrease to 2.1 by 2009
Tunisia= 2.2, also expected to be 2.1 by 2009
5) 5) Both countries have a larger percentage of young people, with 70% of Moroccans under 30 years old. This has exacerbated a major problem of high unemployment rates of 30% or more (15% in Tunisia), even for college grads.

Poverty Levels:

1) 1) Morocco is poorer than Tunisia: PCI is $1388 for Morocco and about $2000 for Tunisia (but has a $5000 purchasing power). In fact, Morocco is " less than meets the eyes" (Bouazza, USAID) with 19% of its pop classified as "very poor" (less than $1 day) compared to 21% in '84-85, whereas only 6.2% of Tunisia's pop is below the poverty line, and a surprising 80% own their own homes (which may be minimal) (gross domestic product or GDP = $1430 pp in Morocco vs. $4250 in Tunisia)

Economics:

1) 1) Both countries are becoming increasingly industrialized, though agriculture is still important, especially in Morocco where it provides 16% of GNP (vs. 14% in Tunisia). Mostly for Morocco, a major problem is the reoccurrence of droughts, so that agriculture production has fallen significantly and reduced overall rate of economic growth. The government subsidizes irrigation and water shortages are a real threat.

2) 2) Industry accounts for about 31-38% of economic activity, and both countries have large service sectors, and are actively seeking more income from tourism (which currently provides 20% of foreign currency in Tunisia and $2.1 billion in Morocco).

3) 3) Both countries are looking to info tech and Morocco is the largest producer of such technology in the Maghreb with 3 million cell phones (ex – maids have cell phones to contact each other and arrange office work, prostitutes use to call taxi). Morocco, however, is selling 35% of Maroc Tel to a French Company. Satellite dishes are everywhere, and though the governments (especially Tunisia) have tried to censor what people watch it's just about impossible (with over 200 channels, none of which require literacy).

4) 4) Overall, both economic are in pretty good shape for emerging nations and globalization is a major factor as both are anxious to take advantage of world market (i.e.-EU trade agreements – '04 in Tunisia and '08 in Morocco). Morocco's growth rate is 3.2%, down from 5% in '95, largely due to droughts and competition from E. Europe and Asia in textiles; Tunisia has similar growth rates of 2-5 % annually

Corps in '96. Today US economic presence is primarily in private sector ($1.3 million). USAID is still active in Morocco, but USAID funds have decreased from $100 m in 1991 to $13.8 today. NGOs are very active in both countries and will be discussed more later.

Literacy and Education:

1) 1) Morocco has high illiteracy rates (34% of males vs. 62% of women, up to 90% in rural areas, which are among the highest in Africa), despite high spending on education (as much as 27% of national budget in both countries). Tunisia, on the other hand, has lower illiteracy rates with 22% of males and 45% of females being illiterate.

2) 2) Educational reform is government priority in Morocco, especially the education of rural girls. Low female literary rates are due to many factors, including lack of access to schooling (i.e.- no latrines), traditional (and Islamic) values which keep women in the home, and Arabization (use of Arabic language) which is not understood, especially in rural areas

3) 3) In addition to illiteracy, Morocco has to cope with linguistic diversity since half the population is Berber speaking (of which there are 3 dialects). Although most urban Berbers also speak Arabic, many rural people, especially women, do not and this is a major factor in their high illiteracy rates since virtually no teaching materials in Berber/Tamzaight exist.

Gender status:

Women have higher status in Tunisia (especially for an Islamic country) and higher education and employment rates than in Morocco, largely due to reforms initiated at independence by Bourguiba. Currently Mohammed VI is considering changes in Sharia (Quranic family law) to improve women's status in Morocco.

Political Systems:

While Morocco is a monarchy, Tunisia has a parliamentary system with a president, but in reality both countries have strong centralized power where the king or president tolerate only token opposition and censure the press. On the other hand, both are "progressive" countries in terms of social conditions, favorable toward the West and are following the economic models of the West

Tourism (show slides on "arts and music" and "tourism")

Both Morocco and Tunisia are aware that these comparisons are made, and though both countries cooperate, there is a subtle competition between them. For example, in going after the tourist market, Tunisia has pursued the mass beach resort approach, while Morocco is going after the "high end" and "cultural tourism" market, though both countries receive about the same amount from tourism revenues. Morocco receives about 2 million tourists annually, while Tunisia receives about 5 million, mostly from Europe, especially France and Germany, but Tunisia has a much smaller population so that equals 1 tourist for every 2 Tunisians!

An average week on the beach in Tunisia is very inexpensive, about $300-400 per person, including airfare from Europe! Although the average tourist to Morocco is drawn to its rich cultural and artistic history, and spends more per capita than the Tunisian tourist, they are not likely to return to Morocco for such a visit (in fact, Marrakech has one of the lowest return rates of any city in the world with 90% of the visitors saying they would not return). Hence, Morocco is also developing beach resorts, building more hotels, and seeking more foreign investment to increase tourism. The

terrorist attacks of Sept. 11 have so far had a negative impact on tourism, especially in Morocco, although both countries are very moderate in their religious views, and in fact, have suppressed the Islamist movements in their own countries.

Most Moroccans and Tunisians seem to feel positively about tourism, especially as a source of additional jobs. I was especially interested in how much tourism might provide income for women. In general, it seems that female employment in tourism is generally limited to service jobs in hotels, etc. Cultural tourism has created an increased market for traditional arts and crafts, but only carpet making is female dominated and generally the carpet maker herself makes very little. Most carpets are made at home by women, working whenever they are free from household and childcare duties. Often girls begin to make carpets at the young age of 8-10. Men control the marketing of carpets, but more women are organizing cooperatives where they can market their work themselves.

Still there is an effort to teach the traditional crafts to young people, such as the "Institute of Traditional Arts and Crafts" in Fes. However, young people want more "modern" professions, such as info tech or medicine. In Marrakech, a caravansary has been turned into a ceramic shop, which employs 8-10 year old boys from the countryside as apprentices, for which they earn 250-300 dirhams a month ($20-30) and receive room and board. Again, exporters, who receive a tax break for the 50% of Moroccan crafts that are exported abroad, make most of the money. The potter receives $10 for his piece, which sells for $150-200 in the US. Still this is better than nothing at all and with the high unemployment rates in Morocco, the traditional crafts (and tourism in general) have seen an upsurge. In the last 5 years, Marrakech has seen an economic upturn, mostly due to increased tourism.

An "Ensemble Artisanal" is found in each major Moroccan city and I visited the ones in Fes, Marrakech and Rabat. Each artisanal sells traditional crafts, often made on the premises by artisans working there. In Rabat, for example, several shops for selling and often production as well, are grouped around a courtyard. But the only shops where women were both making and selling goods were an embroidery shop and one selling braided jewelry. In Fes, there is a very large artisanal with many different handicrafts being made in shops on the premises, including metal work, wood work, embroidery, brass inlay over wood, pottery, wooden doors and panels, wrought iron and carpets. In only two areas were females predominant – embroidery and carpet making – and girl apprentices present. Women worked in painting the ceramics, but men actually made the pottery.

Both countries are anxiously encouraging more tourism and are publicizing their attractions: sun, friendly people and cultural riches, while at the same time they are trying to improve the tourist "environment". In Marrakech, for example, the government has cracked down on "faux" (false, not licensed) guides and created a "tourist brigade" to promote tourism. While Europeans (the main tourists) are attracted by the "friendly" Moroccans, they do not like being pestered by salespersons or hustled by "guides". The massive inequalities of wealth, the poverty, are not as easily dealt with, though in the Tunisian beach hotels, a tourist will rarely encounter any Tunisians except those employed by the hotel. Various "cultural experiences", such as music and dance, are organized for tourists (see pic) in hotel nightclubs, where, again, tourists mostly encounter each other. It is a source of employment, however, for the musicians and dancers. In Morocco, any woman who dances for the public is seen as a prostitute, whether it's true or not. However, Berber women dancers are freer to perform publicly without such assumptions. The Berber troupe we saw had about ten performers, half musicians, who were all men and half women dancers. (see pic) An increased interest in tradition music provides paid employment at weddings and circumcisions as well as at hotel. However, there is still not sufficient demand to provide full time employment.

Agadir, on the Moroccan Atlantic coast, is the most developed site of beach tourism in the country and the most successful, accounting for 34% of the hotel visits and 35% of the tourism revenues.

Agadir receives over half a million tourists, almost all Europeans, who average a week's stay in a package hotel tour. Who benefits from this tourism in Agadir? Firstly, tourism is responsible for about 10,000 direct and indirect jobs. Currently most existing hotels are owned by Moroccans, who also benefit, but most new hotels will be owned by foreign investors (European primarily). At $20 million, few Moroccan corporations can afford such investments. The government offers reduced taxes and property costs in order to attract these investors. Many coastal hotels are in the plans, though lack of foreign tourists and investors may be a problem with fears of Islamic terrorism.

The Souss region, which includes Agadir, has hired international consultants to help improve its 3 major economic sectors of agriculture, seafood, and tourism. Suzie Le Blanc, from Chemonics management consultants of Washington, D.C. talked about their efforts in the area of tourism. The Agadir tourism association (GRIT) is very active in promoting tourism for the region by attending travel fairs, publicity, including CDs and web sites, etc. However, they face a number of problems (in addition to tourist fears about travel in a Muslim country) including: 1) the number of visitors increase but profit margins are shrinking, 2) a limited number of tour operators located in Europe control the market and dictate prices to the Moroccans, 3) although Agadir is billed as a beach destination, the beach itself isn't that great, and 4) since 1994, Agadir's reputation as an "exotic destination" has declined. Basically, Agadir's biggest attraction has been its low prices and several major tour operators are in the process of building large chain hotels. Currently six hotels are under construction, which will add 5,000 beds, but none is owned by a Moroccan company. This will result in more publicity for Agadir, but will probably have a negative drain on existing hotels owned by Moroccans until they reorganize and upgrade the quality of their service. Moroccan resorts also need to publicize their product on the internet since 57% of Americans and 32% of Europeans use the web for travel information. Agadir is hardly on the web and that is one of the areas where Chemonics is aiding them.

There is much reason for optimism for the Moroccan tourist industry according to Ms. LeBlanc. Recent studies indicate the tourism market is growing, and changing, and Morocco is in a good position to take advantage of these change. Tourism is the largest industry in the world, but also very competitive with other countries such as Spain and Tunisia and Egypt (though, again, fears of Islamic terrorists affect the latter two, especially Egypt). It is estimated that the number of travelers will double by 2005, especially as baby boomers and generation-X are the main travelers. The reasons for travel are also changing to a more active vacation, not just lying on the beach for a week. This bodes well for Morocco as travelers seeks self-development, contact with nature, relaxation and self-challenge and cultural experiences. People want to go mountain biking, hiking, get in touch with nature (eco-tourism) and have contact with native cultures (cultural tourism). These tourists (84% of baby boomers) are very concerned with environmental issues and want sustainable tourism, both in environmental and cultural terms. So far, not much has been done in these areas in Morocco (I only saw one hotel asking its clients to conserve water).

According to Mr. Bouchita Hajouji, past Minister of Tourism, much is being done to increase tourism. The two billion dollars which tourism brings to Morocco provides 10% of the GDP, 12% of the balance of payments, and generates income for 1 ½ million families. Morocco, as mentioned, receives 2 ½ million visitors in 2000, mostly from Europe with the French making up almost 900,000 tourists, while only 120,000 Americans visited Morocco. Even fewer were tourists from the Maghreb (64,000) and other Middle Eastern countries (67,000). Morocco has ambitious plans to increase the number of hotel beds from the current 70,000 to 230,000 by 2010, hoping to attract 10 million tourists by 2010. Again, this optimistic picture was painted before the Sept. 11 terrorist attacks. The Moroccan government is taking a mostly traditional approach to increasing tourism by building large beach resorts, like Agadir, casinos, night clubs, tennis and golf facilities. They are also trying more

to attract the "adventure tourist" by emphasizing their "exotic" locations, such as the Sahara, and to increase more adventurous sports, such as surfing, mountain biking, and trekking.

Another way to attract to these new tourists is the establishment of "maison d'hôtes" or small "bed and breakfast" hotels established in renovated traditional palaces. One such place is Dar Al Batoul in Rabat, which opened in April of this year. I interviewed two of the owners, two Moroccan sisters, who both have extensive experience with the tourism industry, especially in France, and are trilingual in French, English and Arabic. Both Lamia and Nabila studied tourism at the university in Tangiers. Nabila then worked for 9 years in French and American hotels, but encountered a "glass ceiling" that kept her from reaching top management levels and decided to open her own hotel which she manages. She wanted to return to Morocco and if she worked for a French company, she would be considered a "local" and paid about 1/3 of what a French manager would receive. Along with their mother, Nabila and Lamia borrowed $300,000 to rehabilitate the old ryad and have done a wonderful job in decorating and restoring it to its traditional glamour, so that it now has 10 rooms, and can be rented for catered gatherings, such as weddings, etc. On many social and economic levels, cultural (and male) resistance to women in business has made many Moroccan women start their own enterprises, whether it is hotels or bee keeping or handicraft cooperatives.

Alternate Introduction

The 4 "C"s for Morocco and Tunisia: from David Mednicoff (UMass)

1) 1) Crossroads (of Africa, Asia, Arabs, Europe): multilingual = key to identity, see themselves as "mediators" between these different cultures

2) 2) Colonialism: relative ease of independence encourages their connection to the West; Colonialism depended on local elites; created Francophile elite and played groups off against each other

3) 3) Continuities: relative lack of change in political system with independence, either monarchy or loyal followers; only 2-3 leaders since independence in 1950's so foreign policy has been relative consistent and pro-West
State control of the economy with move toward privatization
Both Islamic, yet diverse and secular states
"Islamic legitimacy" of the king supported by his genealogy (social construct) but also by building of mosque (Hassan II in Casa)

4) 4) Cultures: Morocco national identity exists, though multiple identities co-exist and accepted. Urban areas, especially Casa, dominate. Generally public consensus, so program to lower birth rate successful. Government attempts to control media, but satellite dishes mean people have access to world opinions (200 channels), internet, 3 mil cell phones, etc.

Development Projects (show with slides on development)

While Morocco and Tunisia are not really poor countries, there is much need for improving economic and education levels, especially among Morocco women. As previously mentioned, both countries have made a lot of progress in family planning and have received substantial aid to do so. Today, however, Tunisia receives no USAID or Peace Corps, where the USAID budget in Morocco has been cut from $100 mil in '91 to $13.8 today. Abderrahim Bouazza, Deputy Program Officer for USAID in Morocco, pointed out the irony of the fact that Americans think that the US government spends 20-30% of the federal budget on foreign aid when, in fact, it's less than 1%. Thus, foreign donor aid increasingly has taken the form of working with NGOs, who are more likely to be effective at the grassroots level, involve local Morocco experts and are more "demand driven" than foreign initiated projects. Two major areas of focus are: 1) education, especially for girls and in rural areas, and 2) micro-credit programs, so let's look now at three examples of such programs in Morocco and Tunisia.

Many of these NGOs focus on gender issues and improving female status, since it has been shown that this will improve living standards in general. Morocco has designated 4 major aims in this area: 1) reduce illiteracy rate, especially for rural women, 2) improve women's reproductive health, promote contraception, reduce maternal mortality and breast cancer, 3) train women for employment, and 4) reinforce women's rights in the legal and political area (more on this latter later).

The Morocco Education for Girls (MEG) project is a good example of the first goal and we visited one of their projects in the village of Sidi Kacem, about an hour east of Rabat. Currently MEG has projects in eight provinces where they currently work in over twenty primary schools. Their goal is to increase the attainment of basic education for girls by improving the school environment. To do this, MEG focuses on 3 major areas in the primary school arena: 1) improved teaching skills, 2) increased village/community support for girls' education and 3) improved educational management at provincial level. Our visit to Sidi Kacem did not allow us to directly view goal #1. The provincial government official who supports the MEG program greeted us. We then visited a primary school where students and community leaders/PTA were attending a play put on to celebrate the end of the school term. (see pic)

In Sidi Kacem we visited the school facilities where MEG helped organize a project to supply the school with water and latrines. The community leaders attended the play and then invited us to lunch. The PTA members are all men, though women cooked the lunch. We also visited classrooms and talked with some of the teachers who spoke English. Of 31 teachers in six schools, six are women. More women are entering teaching, but it is still male dominated, especially at the higher levels. More depressing is the fact that although girls and boys enter school in the same numbers (33 boys vs. 32 girls), many fewer graduate from primary school (19 boys vs. 8 girls). 40% of the boys go on to high school, but no girls do. A girl's labor is still needed by her family and many families, especially in rural areas, do not see higher education as necessary. The nearest high school is 16 k. away from Sidi Kacem and many parents do not want their daughters to travel so far away without them. Hence, much of MEG's activities focus on gaining community support for female education and helping develop the infrastructure to make this possible. A major obstacle to this, and any educational improvement, is the strong centralization of educational funds and policies at the federal level in Morocco. This centralization is now recognized as problematic and a number

of educational reforms aimed at localizing control and curriculum are underway, from kindergarten to the university level.

Privatization and decentralization are the buzzwords of both macro and micro economic development today. This is seen in projects like MEG and also in the growth of NGOs, especially in micro-credit programs. The Moroccan government encourages the establishment of NGOs to supplement social services (which were reduced with the SAPs of the 1980's) and allows these NGOs more local autonomy, but women still have a minimal voice in these projects. Many international aid organizations have responded by funding NGOs and helping provide expertise in development projects. In Morocco the Near East Foundation (NEF) is working in several rural villages to increase income and improve social services. Their main focus has been on improvements in agriculture designed to encourage sustainable development. Agriculture is crucial to Morocco, especially to small farmers, and the 85% of women who spend their lives farming. Yet only 18% of the rural population has health care access and only 14.3% have clean drinking water. In fact, due to the droughts, which have plagued Morocco since the mid-90's, many villages can't even irrigate crops.

In July 2001, we visited the ancient village of Zaowite, about 30 k. from Ouarzazate, where the NEF has a development project. Currently there is no electricity, no public transportation and very little water in Zaowite. However, the community is organized and enthusiastic. People here are clearly becoming empowered and are dealing with government officials to dig a new well. Local officials, although more cooperative, are still reluctant to surrender their authority (without a bribe). Community members enthusiastically greeted us as we arrived in the village – the women dancing and the men drumming- and invited us to join them in drinking mint tea and more festivities (see pic)

NEF's focus has been on rural women and they train local women who speak Berber to work with other women. Much of their work is to "sensitize" men to the value of women's activities, so to begin with they form separate women's and men's associations in the village so that women can gain skills and confidence. Eventually the two associations are merged, as in Zaowite. Men still herd goats and sheep, but the lack of rainfall has made the gardening traditionally done by women almost impossible. Hence, women are being taught bee keeping and helped to establish a cooperation to market their weavings, carpets and blankets, etc. There are also literacy classes for adults. Only women attended the class that we observed.

NEF also maintains a training center in Ouarzazate where Redouane Boulguid, Assistant Director, showed us some of their projects. Lack of firewood in this arid land has made the development of a fuel-efficient stove a high priority. The most successful is a pottery stove, which only takes 1 1/2 to 2 hours to make. The head potter goes to other villages to train local potters to make the stoves at a cost of about 50 dirhams ($4.50) each. Currently, NEF is are working with local villagers to buy drought resistant sheep, and our group collected $200 to buy Zaowite their first sheep! Micro-credit programs like this are very successful throughout Morocco and Tunisia.

For a more detailed look at a micro-credit program, let's go to Tunisia where our group visited the offices of ENDA, an international organization in 15 Third World countries that was founded in 1972. The Tunis branch has focused on urban development since 1992, primarily through micro-credit loans to fund client's enterprises. Ms. Essma Ben Hamida told us that most of their clients are women who typically use the money to fund their small-scale enterprises in sewing (15%), selling new (13%) or used (4%) clothing, and grocery selling (15%), etc. Most rural women who move to the city have little useful employment skills, but they have trading skills, which can be put to use with the help of a small loan.

The micro-credit program currently has over 14,000 outstanding loans at an average of 368 Durham ($300) for an average 7-month period. 75% of the borrowers are women who have an outstanding repayment rate of 99% (as has been the experience of other micro-credit program). Currently the money to fund these loans comes from international aid organizations and private donors since Tunisian banks don't support the micro-loan program, as they do in Latin America and Asia. ENDA's program must be self-sustaining through the small fees charged for the loans and currently 1/3 of the loan capital comes from client's repayment. There are currently 3 types of loans available: 1) individual – at 2% interest for 6-12 months, 2) group – up to 5 people, of which only one can be a man, and 3) express loans – like a line of credit which is only given to the best clients for a 1-3 month period.

Group loans are increasingly popular and often go to a family, which involves men with their wives, sisters, etc. Although only one member of the group is a male, he is often elected to represent the group since men are still more acceptable in the public sphere. The whole group, however, learns money management skills. For example, if the loan is paid back on time there is no fee – if 15 days late, then no more loans. Thus, the micro-credit program achieves more than just economic goals, but helps to empower women and make men more accepting of women as partners. This supplements other ENDA projects, which focus on youth programs, literacy and technical training, health education, and the urban environment. Local people are trained as credit officers and supervise about 300 clients each, so money management skills are being transferred to the local community as well.

In sum, the successes of MEG, NEF and ENDA show that foreign aid is being using on a local level to empower people, especially women, and bring about real improvements in living conditions that are self-sustaining. The decrease in US funding is troublesome, however, and we Americans need to realize that NGOs still need our technical and financial support. We can't expect them to totally eliminate our obligation to improve living conditions in the Third World. Poor living conditions in Muslim countries and great inequalities in wealth in the Middle East are responsible for the current "jihad" against the USA, which is seen as the height of Western materialism, individualism and decadence. Family and community are still the foremost values in Morocco and Tunisia.

Susan Evans, City College of San Francisco

Roman Ruins: Volubilis in Morocco and Carthage and Dougga in Tunisia

North Africa has long been of interest to explorers looking for seaports and fertile lands. Probably the best-known site is that of Carthage in Tunisia, began by the Phoenicians in 8th century BC and main rival to Rome in the 3rd to 2nd centuries BC. Unfortunately the Romans effectively destroyed the city in 146 BC so that not much remains for the visitor today.

The Romans used both Tunisia and Morocco for agriculture and the Maghreb was known as the "bread basket" of the Roman Empire, providing 60% of the grain and olive oil. Today the rural sites of Volubilis in Morocco and Dougga in Tunisia are still surrounded by fields of grain and olive trees, and reminiscent of the central Valley of California, except drier.

Morocco remained cut off from the rest of the Roman Empire to a large extent because of the barrier of the Rif and Atlas mountains. Romans established colonies on the coast at Tangier on the Mediterranean and Essaouria on the Atlantic. Essaouria provided the much prized murex shell used for purple dye.

We visited Volubilis, 35 k. north of Meknes and very near Moulay Idriss. The site was declared a Unesco World Heritage site in 1997 and we had the good fortune to be guided through the site by Professor Makdoun, the main Moroccan archeologist to excavate the site. Archeological work continues as only about half of the 40 hectares site has been excavated. Much of the marble has been removed, but many fine Roman mosaics remain in situ and it remains the best preserved Roman site in Morocco.

Volubilis was first settled by Carthaginian traders in 3rd century BC and then occupied by the Roman in the 2nd and 3rd centuries AD when it flourished as an agricultural center. Volubilis continued to be occupied until the 18th century when its marble was removed to build the palaces of Moulay Idriss in Meknes.

We also had to good fortune to visit the Roman ruins of Dougga, the most spectacular and best preserved ruins in Tunisia. Again, the landscape of rolling hills covered in dry grass and peppered with olive orchards was very similar to central California. Shepherds grazed their donkeys and sheep along the outskirts of the ruins and the area continues its rural lifestyle. Like Volubilis, Dougga flourished from 2nd to 4th centuries AD before the Byzantine and Vandal occupations. Dougga is very extensive and contains several well preserved ruins, including several temples, the capital and a theater.

PARTICIPANT CURRICULUM PROJECT

INTEGRATING THE STUDY OF MOROCCO IN HUMANITIES HONORS COURSES

Enid Housty
Director, Humanities Program
Hampton University
Hampton, VA

Description of Project

The opportunity to study, travel, and experience first hand, the rich cultures, traditions and societies of Morocco and Tunisia for six weeks, has allowed me to become more knowledgeable about the historical and social frames of the two countries, and to form a network of conceptual information for students and teachers of the Humanities courses at Hampton University. Humanities 201-202 is a two-semester interdisciplinary course that introduces sophomore students to western and non-western cultural history with specific emphasis on literature, philosophy, history, religion, music, and art.

The study of Morocco will now be an integral part of the three honors humanities classes (100 students), Honors Humanities 201, **Units I-III – Ancient Civilizations**; Buddhism, **Christianity, and Islam**; and **The Middle Ages** – and Honors Humanities 202, **Units I-II – Continuity and Change**; and **The Contemporary World**. It will be integrated in similar units for the sixteen regular humanities classes (over 900 students). Moreover, a faculty member from the Department of English who, as a Fulbright Fellowship recipient, had taught and conducted research in Tunisia (1999-2000), has agreed to present guest lectures to the honors classes, and she and I hope to collaborate in the writing of at least two articles about Tunisia.

The Humanities Course is team-taught, and organized around a theme, Enduring **Human Values and Cultural Connections.** Western and non-western traditions are emphasized in both semesters so as to underscore the inter-relatedness of cultures, and to make clear how men and women of diverse origins have interacted to produce rich cultures in the modern world. Therefore, it is expected that by studying the literature, history, religion, and arts of their own and other cultures, students will be able to recognize the elements that inform the present and make the past meaningful; recognize the tensions between continuity and change; and recognize the rewards and limitations of a cultural heritage.

The following materials are samples from Humanities 201 that demonstrate how information from the six-week study, travel experiences is used in the classes during the first semester. Discussions and interactive activities related to present-day Morocco and Tunisia will be presented during the second semester.

COURSE OBJECTIVES

Humanities 201 (Honors) is designed to:

a. provide opportunities for students to engage in challenging academic experiences through stimulating discussions, critical thinking, free inquiry and investigation.
b. assist students in perceiving and analyzing the elements of our value system in terms of individual and collective needs.
c. enhance opportunities for first-hand experiences in the arts (and in science as it relates to the arts).
d. demonstrate how knowledge is inter-related domains of thought rather than a disconnected series of specialized subjects.

UNITS

Unit I – Ancient Civilizations

Unit Objectives: On completing this unit students will be able to:

a. comprehend the meaning of the terms **humanities, humanism, culture,** and **civilization.**
b. identify the concepts of **religion, mythology, ritual, individualism,** and **communalism.**
c. describe how cultural expressions of a society can be collectively or individually realized.
d. explain the varied roles of women in societies.

Learning Objectives: 1. Explain how myths and religious beliefs are reflected in the epics and other literary genres, and in the arts in western and non-western cultures.

2. Examine ethical and philosophical questions in western and non-western societies.

3. Describe the multi-faceted means of expressing sacred and secular concepts in the arts.

4. Explain how the portrayal of women in literature and the arts reflect the varying roles and influence of women in diverse communities.

Religious beliefs reflected in the literature, laws, and the arts in the ancient world. Mesopotamia, Egypt and Kush; India and China; Greece and Rome.

[**Volubilis**]. Discussion of the site of the largest and best preserved Roman ruins in Morocco. Although Volubilis dates from about the 2nd or 3rd centuries A.D., it is believed that it was settled by Carthaginian traders in the 3rd century B.C. A power-point presentation of the area includes the Roman ruins and mosaics.

[**Essaouira**]

Essaouira, formerly known as Mogador, is the most distant Phoenician settlement known in the 7th or 6th century B.C. It was also occupied by Carthaginians, Mauritanians (under King Juba II, 1st century B.C.), and later by the Romans. The islands off the coast of Essaouira (the Purple Islands (*Iles Purpuraires*), are so called

because a purple dye from the *murex*, a type of mollusk found in the surrounding seas, was manufactured at this on the islands.

Unit II – Buddhism, Judaism, Christianity, and Islam

Unit Objectives: On completing this unit students will be able to:

a. explain the varied roles of diverse religions in societies.
b. explain common characteristics among Buddhism, Judaism, Christianity, and Islam.
c. interpret the multi-faceted means of expressing sacred and secular concepts of the arts.

Learning Objectives: 1. Describe teachings that are common to Judaism, Christianity, and Islam.
2. Explain the influence of Buddhism, Judaism, Christianity, and Islam in the arts.
3. Explain the roles that the Buddhist, Judaic, Christian, and Islamic religions play in their respective cultures.

Buddhism, Judaism, Christianity, Islam – similarities and differences in the religious doctrines, culture, arts, and music.

[In addition to Egypt, Morocco is now included in our discussion of the Five Pillars of Islam, The **Qur'an** on Women, and Muslim Art and Architecture].

Discussion of Jewish communities (*mellahs*) in Rabat and Fes.
Outside the city walls of Rabat is another walled city, the Chellah, where it is believed that Jews lived during the time of the Phoenicians. Power point presentation of artifacts from a Jewish museum a few miles north of Rabat.

The mellah of Fes is over 650 years old, and the nearby cemetery contains the tombs of many Jewish saints, among whom is Lalla Solica, a woman who was killed for refusing to acknowledge her conversion to Islam. Worthy of note is the home of the Jewish philosopher and physician, Maimonides, who lived in the city from 1159-1165.

Unit III – The Middle Ages

Unit Objectives: On completing this unit students will be able to:

a. describe the varying roles and influence of women in medieval life.
b. explain the interplay of science/technology and values.
c. compare the unique features and differences of the arts, architecture, literature, and music among western and non-western cultures.

Learning Objectives: 1. Explain how the portrayal of women in literature and the arts reflect the varying roles and influence of women in medieval life.

2. Explain how artists are the products and reflectors as well as the creators of their environment.

3. Describe the impact of science and technology on social, cultural, religious, and aesthetic values of societies.

4. Describe how cultural changes in western and non-western literature, art, and music still affect us today.

Cultural changes in western and non-western literature, art, architecture, and music that still affect us today.

[**Fes** as a medieval city].

Discussion of the similarities and differences of Fes to medieval cities in Europe – winding, labyrinthine streets, a central area allotted to individual crafts; situated in a valley instead of on a hill. Al-Qarawiyyin mosque is the center of a university (one of the oldest in the world), that was founded in 859 A.D. by Fatima (the daughter of a rich merchant?) who had migrated to Fes from Kairuan in Tunisia. The university has been renowned since the Middle Ages as a center of Islamic culture.

Discussion of Islamic architecture—mosque, palace, *madrasa*, *caravanserai*, and elements of decoration—calligraphy, function of light and water. This discussion is accompanied by a power point presentation of buildings that exemplify these elements.

Discussion of Moroccan music—Andalusian music, Qasida songs, and instruments—*tar* (a type of tambourine), *darbuqa* (a funnel-shaped drum made of clay), *rebab* (a two- stringed instrument), *kemanjah* (violin), and the *'ud* (lute). Listening to recordings of Andalusian music, and viewing of instruments (transparencies on overhead projector).

Some references that truly helped me before, during, and after my experiences in Morocco and Tunisia are:

Burkhart, Titus. **Fez, City of Islam**. Trans. William Stoddart. Cambridge, England: The Islamic Texts Society, 1992.

Casewit, Daoud S. "Historical and Civilizational Approaches to the Understanding of Islam." June 2001.

Hammoudi, Abdellah. **The Victim and Its Masks: An Essay on Sacrifice and Masquerade in the Maghreb**. Trans. Paula Wissing. Chicago: University of Chicago Press, 1993.

Maalouf, Amin. **Leo Africanus**. Trans. Peter Sluglett. Lanham, MD.: New Amsterdam Books, 1992.

Simonis, Damien and Crowther, Geoff. **Morocco: A Lonely Planet Travel Survival Kit**. Third Edition. Oakland, CA: Lonely Planet Publications, 1995.

Watt, W. Montgomery. **The Influence of Islam on Medieval Europe**. Edinburgh: Edinburgh University Press, 1994.

Seay, Pamella A. (Fulbright-Hays Participant). **CD-ROM** of pictures from the Fulbright-Hays Seminar Abroad, 2001.

Wiedeman, Christopher (ed.). **Background Readings**. Nine articles about religion, economics, politics in Morocco and Tunisia.

"Cities of Islam: Fez" (1987). Color. 25 minutes. Historical travelog of Fez as a medieval Islamic city, emphasizing the meaning of crafts, art, and architecture in the Muslim context. International Film Bureau.

Materials and artifacts of Morocco and Tunisia that include audio tape recordings of music, photographs, slides, post cards, brochures, handouts from lectures, stamps, and maps, have been collected so that lectures can be presented on a variety of topics.

Summary and Evaluation

The 2001 Fulbright-Hays Seminars Abroad Program in Morocco and Tunisia has not only expanded my knowledge and appreciation of the history and cultures of the two countries, but it has also enriched the contextual information that I will pass on to my students, to faculty at the university (those teaching the humanities courses or not), and to members of the Hampton community beyond the campus.

The Pre-departure Orientation at the University of Massachusetts helped me to understand better the theme of the Program -- "The Challenges of Globalization in Morocco and Tunisia." As I listened to lectures, visited sites, and interacted with Moroccans and Tunisians, I kept remembering the lecture on the "Four C's for Contemporary Morocco and Tunisia" — **Crossroads** (Africa, Asia, Arab countries, Europe); **Colonialism** (and its legacies); **Continuities** (regime, foreign policy, economy, religion); **Cultures** (contrasts and change) —because the presentations in both countries expanded on what I had heard.

I was able to gather more information from some lectures than from others, and sometimes the reason could be attributed to the language in which the lecture was presented. When handouts about the lecture were made available, there was more understanding about the subject matter.

My only regret is that there were not opportunities to attend musical presentations or concerts and/or art exhibitions at which one could have learned more about the types of music, or about well-known artists.

I would like to express my sincere and heartfelt thanks to Daoud Casewit and his staff at the Moroccan-American Commission for Educational and Cultural Exchange (MACECE) for their tireless efforts in creating such rewarding and worthwhile experiences for the group of participants.

My thanks, also, to Dr. Ralph Hines and his staff for their support and my being selected as a participant of the 2002 Fulbright-Hays Seminars Abroad Program.

Enid P. Housty

PARTICIPANT CURRICULUM PROJECT

AFRICA THROUGH ITS LITERATURE

AFRICAN LITERATURE

Immaculate Kizza
Associate Professor, English
The University of Tennessee at Chattanooga

Fulbright-Hays Seminars Abroad Program, 2001

"The Challenges of Globalization in Morocco and Tunisia"

Participant Curriculum Projects

(i) Africa Through Its Literature: Course Syllabus

(ii) African Literature: Approved Course Proposal

Immaculate Kizza

The University of Tennessee at Chattanooga

AFRICA THROUGH ITS LITERATURE - COURSE SYLLABUS

Immaculate Kizza, Department of English
The University of Tennessee at Chattanooga

Summary of the Project

The media regularly conveys troubling images of Africa and often succeeds in affecting people's emotions concerning the situation on the continent. But as Donald G. Schilling of Denison University observed, the audience often lacks the context and information to move beneath the surface images to a deeper analysis of the issues involved. Too often our understanding of Africa is shaped more by myths and misperceptions generated by Tarzan movies and the literature of an earlier era than a sound knowledge of Africa's past and present. This course, which was designed for University Honors students at the University of Tennessee at Chattanooga, is one solution to the problem outlined by Schilling. It is a non-western cultures general education course designed to enrich students whose perception of Africa has been shaped by works written by non African scholars/writers. There is an image of Africa that does not filter through famous works like Joseph Conrad's Heart of Darkness, John Buchan's Prester John, and Joyce Cary's Mister Johnson. This image is presented in works written by Africans portraying the continent's socio-cultural history and its peoples' cultural complexity, diversity, unity, and grandeur. In such works, the continent's problems are often realistically presented and solutions explored; students are enlightened and challenged by these **other** voices.

After the Fulbright-Hayes Summer Seminar in Morocco/Tunisia, I was able to add a female Moroccan writer to the syllabus for fall 2001. I intend to use various Moroccan writers each semester I teach the course. The writers generally take us through various regions of the continent. For each region, the students research the countries involved by reading assigned texts, finding current news using various internet sites, but especially http://allafrica.com, generating questions for discussion, and sharing all that information as we discuss each specific text. We use the texts as points of departure for thorough discussions of these countries' socio-cultural, political, economic, and historical aspects. Apart from referring to maps, I also use specific items and information I may have from the region for our discussions.

Morocco Unit

We will discuss various socio-political, cultural and historical aspects partially using sample pictures (photos, compliments of one of the participants, Dr. Pam Seay of Florida Gulf Coast University), and other items such as carpets (Berber), dresses (djellabah & Kaftan), and cooking utensils I gathered from the region. We will also discuss various issues such as gender as highlighted in the chosen Mernissi's text and other Moroccan texts, identity issues – highlighting the Berber situation, the education system, tourism, farming, etc., issues I was introduced to in the specific seminars we attended and sites we visited.

Morocco Unit: Some Resources (also check out syllabus lists of texts)

Marakesh and Fez. 1995 travel video available from International Video Network, which Janice Spleth, a professor of French at West Virginia University uses to introduce Morocco to her students (see Janice Spleth's discussion of teaching Moroccan writer Driss Chraibi's Mother Comes of Age in African Novels in the Classroom, edited by Margaret Jean Hay. Boulder, Colorado: Lynne Rienner Publishers, 2000. 63 – 74).

Morocco, A Country Study by American University (Washington) Foreign Area Studies is a handy monograph that can be used as an introduction to the country

"Caravans of Gold", a Part III video in a series of 8 parts: Africa: The Story of a Continent, by Basil Davidson, distributed by Public Media, highlights Moroccan trading history through cities such as Marrakesh and Taroudant

Michael Brett and Elizabeth Fentress's The Berbers is a detailed account of not only the history, culture, etc. of the Berber people, but also a bit of the history of the Maghreb area – quite informative. By Blackwell Publishers, Malden in Massachusetts

Fatima Mernissi's translated works, which are a window into a Moroccan woman's world past, present and future, and can be used to initiate an informed discussion of gender issues in the Arab world, include:

Dreams of Trespass	A Perseus Book : www.perseusbooks.com,
The Veil and the Male Elite	Addison-Wesley
Doing Daily Battle	Rutgers University Press
Beyond the Veil	Indiana University Press

Leila Abouzeidi's translated works:
Return to Childhood, a woman's autobiography that took an act of courage to write simply because she is a woman. According to Abouzeid, this work
"was meant for a non-Moroccan audience [giving the author] the opportunity to correct some American stereotypes about Muslim women" (Preface iv). Published by University of Texas Press: www.utexas.edu/utpress/

Year of the Elephant, a novel highlighting divorce issues in Morocco and the struggle for that nation's independence. Also published by University of Texas Press

Driss Chraibi's Mother Comes of Age (see discussion by Janice Spleth in African Novels in the Classroom, edited by Margaret Jean Hay. Boulder, Colorado: Lynne Rienner Publishers, 2000. 63 – 74). Published by Lynne Rienner

Those specifically interested in Moroccan Literature as a course can check out Elizabeth Moose's curriculum proposal "The Moroccan Eye: An Introduction to Modern Moroccan Literature" available as an Eric document ED 438 197. She made an annotated list of short stories/tales, autobiographical/oral histories, novels, and critical works

Fall 2001

Course: UHON 219 - Africa Through Its Literature - 3 hrs
Instructor: Immaculate Kizza
Office number: Holt 232D; Office phone: 755-4617
E-mail: Immaculate-Kizza@utc.edu
Web page: http://www.utc.edu/~ikizza

Course Description:
A study of the socio-cultural, historical, and political dynamics of the continent and its peoples through a reading, discussion and analysis of African literary works by and about Africans, to be supplemented by scholarly articles, movies, film documentaries, lectures and internet resources

Required Texts:

Niane, D.T. Sundiata:	An Epic of Old Mali. Longman, 1965
Achebe, Chinua.	Things Fall Apart. Doubleday, 1994.
Nwapa, Flora.	Efuru. Heinemann, 1966
Mernissi, Fatima.	Dreams of Trespass. Perseus, 1994
Achebe, Chinua.	No Longer at Ease. Doubleday, 1994.
p'Bitek, Okot.	Song of Lawino. Heinemann, 1984.
Mzrui, Ali, and Toby Kleban Levine.	The Africans: A Reader. Praeger, 1986

Recommended Text:
Kizza, Immaculate. Africa's Indigenous Institutions. Edwin Mellen, 1999.

Videos:

"Different but Equal" and "Caravans of Gold" – story of Africa's ancient civilizations - two parts in an eight parts video series: Africa: The Story of A Continent, narrated by Basil Davidson, distributed by Public Media

Angano Angano - a story of the Malagasy people as told by those who know it best: the Malagasy people, distributed by California Newsreel "New Gods" and "Tools of Exploitation" - parts 3 and 4 of a nine parts video series: The Africans, narrated by Ali Mazrui, an Annenberg/CPS Collection, a sort of "all you ever wanted to know about Africa: past, present and future"

African Religions: Zulu Zion, an insight into African religious beliefs, a Time-Life Video, distributed by Ambrose Video

Africa, I Will Fleece You (Afrique, Je Te Plumerai) using Cameroon to discuss Africa's cultural disintegration during colonialism, ensuing struggles for independence, and post-independence struggles, distributed by California Newsreel

Course Objectives:

1. To introduce you to a continent of diverse peoples and experiences, and challenge you to think critically and re-examine your perceptions of Africa in a global context
2. To create and nurture an ideal atmosphere for academic dialogue, debate, and question-answer sessions with your peers intended to deepen your understanding of the continent and its peoples
3. To provide you with a context to read critically, understand, analyze, and explore various influences on African culture, history and politics
4. To introduce you to significant literary works by and about Africans so that you will gain an overview of movements and trends manifested in the African literary canon and develop an appreciation of the literature of African writers

Course Requirements:

1. Regular class attendance - since there is no making up of missed in- class assignments, and a lot of information will be gained through in-class discussions - information you will need for the exams, you should take this requirement seriously; more important though, we need each other's company and input!!
2. Active participation in class discussions; this means you will have to spend quality time preparing for each class period by reading the assigned texts and doing the assigned work

3. In-class assignments - short answers to questions based on in-class viewed movies and documentaries. **There is no making up of missed in-class assignments**
4. Homework assignments: reaction statements **(see reaction statements - p. 4 of syllabus)** to be presented to our class audience for full credit - reaction statements not presented will receive half credit, **and you forfeit one point every day a reaction statement is late**
5. Two MLA documented essays (see tentative class schedule); each 3 - 5 double-spaced typed pages. Abstracts of these essays are to be presented to our class audience (no more than 5 mins) and handed in after the presentation; essays not presented in class will receive half credit, **and you forfeit 10 points every day an essay assignment is late**
6. Mid-term(take-home) and final exams - based on required texts questions, issues discussed in-class, movies and film documentaries

Course Evaluation:

homework assignments	30%
in-class exercises	5%
two essays	40% (20% each)
mid-term exam	10%
final exam	15%

Grading Distribution:
90+ = A; 80-89 = B; 70-79 = C; 60-69 = D; below 60 = F

Tentative Class Schedule

Aug. 21 & 23	Introduction to the continent: Current Political Map, myths & realities
Aug. 28	Africa's Ancient Civilizations: "Different but Equal" (documentary)
Aug. 30	Africa's Ancient Civilizations: "Caravans of Gold" (documentary)
Sept. 4	Africa's Ancient Civilizations: "Angano Ngano" (movie)
Sept. 6 & 11	The Africans Part 1 & Chapter 2; Africa's Indigenous, Chapts 1 & 2
Sept. 13 & 18	Sundiata **Reaction Statement: Sundiata due Thursday, Sept. 13**
Sept. 20 & 25	Things Fall Apart **Reaction Statement: Things Fall Apart due Thursday, Sept. 20**
Sept. 27 & Oct. 2	African Religions: "New Gods" & "Zulu Zion" (documentaries); The Africans Chapter 3 & pp. 79-81
Oct. 4 & 9	Efuru **Reaction Statement: Efuru due Thursday, Oct. 4**
Oct. 11 & 18	Dreams **Reaction Statement : Dreams due Thursday, Oct. 11**
Oct. 16	Fall Break
Oct. 23 & 25	**Essay 1 presentations:** Africa's Ancient Civilizations (specific aspects, specific countries); Africa's Indigenous, Chapts 1 & 2

Oct. 25	**mid-term exam – take-home (due Tuesday, Oct. 30)**
	(based on Sundiata, Things, Efuru, Dreams, movie, documentaries)
Oct. 30	European Encounter: Colonial Africa Map; The Africans, Chapter 4
Nov. 1	"Tools of Exploitation" (documentary)
Nov. 6	"Africa I Will Fleece You" (movie)
Nov. 8 & 13	No Longer at Ease; Africa's Indigenous, Chapt. 3
	Reaction Statement: No Longer due Thursday, Nov. 8
Nov. 15	Song of Lawino; Africa's Indigenous, Chapt. 4
	Reaction Statement: Song of Lawino due Thursday, Nov. 15
Nov. 20	Contemporary & Global Africa: The African , Chapter 9
	Africa's Indigenous, Chapts. 5 & 6
Nov. 27 & 29	**Essay 2 presentations:** Contemporary
	Africa - specific issues, specific countries; Africa's Indigenous, Chapts. 5 & 6
	Final exam Tuesday, December 11, 8:00 - 10:00

Teaching/Learning Strategies:
lecture, individual reading and research, whole class discussions, listserv discussions, essay and homework assignments presentations, audiovisuals and discussions and presentations based on viewed materials

REACTION STATEMENTS
You will be required to write a reaction statement of 2-3 double-spaced typed pages for each text we will discuss - a total of 5 - see tentative class schedule). Each reaction statement will include personal, analytic and research responses, as well as a minimum of two questions from the reading you would like us to discuss as a class

Personal Response:
Did you like the work? Does it remind you of anything /anyone/event, etc you know? Can you think of any related/contrasting examples? You are simply expressing your personal values, interests, tastes, etc

Analytic Response:
How is it written? Try to explain and comment about the rhetorical choices the writer has made - structure, style, language: figurative, simple, complex? characters: real? likeable? etc, themes: what are they? define and discuss the writer's point of view, plot, symbolism, etc!!! In other words, analyze the work

Research Response:
What did you learn from it? What does it add to the body of knowledge, issues, etc in the discipline/topic/issues being discussed? Would you recommend it to those looking for info on the topic/issues covered?

Reference for Responses:
Seyler, Dorothy U. Read, Reason, Write. 5th.ed. New York: McGraw-Hill, 1999.
7- 10.

Other Texts:

Obradovic, Nadezda, ed.	Looking for A Rain God. Simon&Schuster, 1990.
Ngugi wa Thiong'o	Devil on the Cross. Heinemann, 1987.
Achebe, Chinua	Anthills of the Savannah. Heinemann, 1997.
Benjelloun, Tahar	The Sand Child. Harcourt Brace
Ngugi wa Thiong'o	A Grain of Wheat. Heinemann, 1986.
Ngugi wa Thiong'o	The River Between. Heinemann, 1965.
Abou Zeid, Laila	The Year of the Elephant. Univ. of Texas Press, 1989.
Ba, Mariama	So Long a Letter. Heinemann, 1981.
Dangarembga, Tsitsi	Nervous Conditions. Seal Press, 1989.
Emecheta, Buchi	The Joys of Motherhood. Heinemann, 1979.
Sembene, Ousmane	God's Bits of Wood. Heinemann, 1970.
Bruner, Charlotte, ed.	African Women Writing. Heinemann, 1993

John William, et al., eds. Oral Epics from Africa. Indiana University Press, 1997

Some Supplementary Texts:

Ngugi wa Thiong'o	Decolonising the Mind. Heinemann, 1994.
Lewis, I.M., ed.	Islam in Tropical Africa. (1966)
Mbiti, John S.	Introduction to African Religion. Heinemann, 1992.
Atterbury, Anson P.	Islam in Africa. 1969 - 1st. appeared 1899
Obukar, Charles	The Modern African. Macdonald & Evans, 1965.
Skurnik, W.A.E.	African Political Thought. University of Denver, 1968.
Fanon, Frantz.	The Wretched of the Earth. Grove Press, 1968.
Ayittey, George B.N.	Africa Betrayed. St. Martin, 1992.
Asante, Molefi Kete, and K.W. Asante	African Culture. Greenwood, 1985.
Ayisi, Eric O.	An Introduction to the Study of African Culture. Heinemann, 1977.
Rodney, Walter	How Europe Underdeveloped Africa. Bogle-L'Ouverture, 1972
Njoku, John E.	The World of the African Woman. Scarecrow Press, 1980.
Dompere, K.K.	Africentricity and African Nationalism: Philosophy and Ideology for Africa's Complete Emancipation. 1992.
Abena, Florence.	The Emancipation of Women: An African Perspective. 1991.
Wired, Kwasi	Philosophy and an African Culture. Cambridge UP, 1980.
Paulme, Denise	Women of Tropical Africa. Berkley UP, 1963.
Hountondji, Paulin J.	African Philosophy: Myth and Reality. Indiana UP, 1983.
Gordon, Donald and April	Understanding Contemporary Africa.
Legum, Colin, et al.	Africa in the 1980s: A Continent in Crisis. 1979.
Williams, Chancellor.	The Rebirth of African Civilization. 1993.
Bohannan, Paul and Phillip Curtin.	Africa and The Africans, Waveland, 1995

AFRICAN LITERATURE - APPROVED COURSE PROPOSAL

Preface:
After the seminar I proposed a new general education course, in the non-western cultures and civilizations category, for those students not enrolled in our Honors Program; the emphasis of this course is on African Literature, but we will once again depart a bit from the texts and discuss other aspects of the regions writers come from. This proposal has been approved – course to be offered every fall semester, beginning fall 2002

Course number: ENGL. 316 (3 credit hours)
Course title: African Literature
Instructor: Immaculate Kizza
Office number: Holt 232D; Office phone: 755-4617
E-mail: Immaculate-Kizza@utc.edu
Web page: http://www.utc.edu/~ikizza

Rationale and Analysis:
African Literature courses are taught in college departments of English nationwide, and are becoming increasingly popular as colleges/universities rework their curricula to equip their graduates with the global knowledge they need to function in the global village. This course will:

(i) create an opportunity for UTC students, especially English majors, to widen their knowledge base of world literatures while deepening their understanding of their own (no similar course exists in the Department).

(ii) introduce African literature to our education majors preparing to join their peers in the field, most of whom teach it, especially in high schools.

(iii) if approved by the General Education Committee, increase the number of courses that our students interested in the Nonwestern Cultures and Civilizations General Education categories have to choose from.

Catalog Description
A Study of selections from the literature of Africa: emphasis on historical fiction and the oral tradition

Course Objectives:

1. To introduce students to a literary genre rooted in an oral tradition
2. To introduce students to significant works of literature out of Africa and provide them with a context to read critically, understand and analyze African literature in the context of other world literatures;
3. To acquaint students with renowned African writers so that they will develop an appreciation of these writers whose backgrounds though different from their own still articulate more or less the same human values these students are familiar with as reflected in the literature around them;
4. Since African Literature is a window into the socio-cultural, historical, and political dynamics of the continent and its peoples, a reading, discussion and analysis of African works of literature by and about Africans will provide students with a context for academic dialogue, debate, and question-answer sessions with their peers about a continent of diverse peoples and experiences. A compare and contrast approach will deepen their knowledge of these peoples' cultures and civilizations while at the same time helping them to gain deeper insight into their own.

Course Requirements:
Students will be required to:

(i) participate actively in class discussions; this means they will have to spend quality time preparing for each class period by reading the assigned texts and doing the assigned work;

(ii) do in-class assignments - short answers to questions based on in-class discussions and out-of-class reading and research;

(iii) do homework assignments, including reaction statements **(see p. 3 of syllabus)** to be presented to the class audience for full credit - reaction statements not presented will receive half credit

(iv) write one researched, MLA documented essay of 5-7 double-spaced typed pages to be presented to the class audience and handed in after the presentation;

(v) do two exams: a mid-term and final

Texts:
Obradovic, Nadezda, ed. Looking for A Rain God. Simon&Schuster, 1990.
Achebe, Chinua. Things Fall Apart. Doubleday, 1994.
Achebe, Chinua. No Longer at Ease. Doubleday, 1994.
p'Bitek, Okot. Song of Lawino. Heinemann, 1984.

Ngugi wa Thiong'o	Devil on the Cross. Heinemann, 1987.
Achebe, Chinua	Anthills of the Savannah. Heinemann, 1997.
Berrada, Mohamed	The Game of Forgetting. The Univ. of Texas Press, 1996
Ngugi wa Thiong'o	A Grain of Wheat. Heinemann, 1986.
Ngugi wa Thiong'o	The River Between. Heinemann, 1965.
Nwapa, Flora	Efuru. Heinemann, 1966.
Ba, Mariama	So Long a Letter. Heinemann, 1981.
Ardizzone, Tony	Larabi's Ox: Stories of Morocco, Milkweed, 1992
Oussaid, Brick	Mountains Forgotten by God. Three Continents, 1989
Ben Jalloun, Tahar	The Sand Child. Harcourt Brace,
Abouzeid, Leila	Year of the Elephant. The Univ. of Texas Press, 1989.
Dangarembga, Tsitsi	Nervous Conditions. Seal Press, 1989.
Emecheta, Buchi	The Joys of Motherhood. Heinemann, 1979.
Niane, D. Tamsir	Sundiata: An Epic of Old Mali. Addison-Wesley, 1995
Sembene, Ousmane	God's Bits of Wood. Heinemann, 1970.
Bruner, Charlotte, ed.	African Women Writing. Heinemann, 1993
John William, et al., eds.	Oral Epics from Africa. Indiana University Press, 1997

Some Supplementary Texts:

Achebe, Chinua	Chinua Achebe: A Celebration. Heinemann, 1990.
Ngugi wa Thiong'o	Decolonising the Mind. Heinemann, 1994.
Lindfors, Bernth	Forms of Folklore in Africa. Univ. of Texas Press, 1977
Soyinka, Wole	Myth, Literature, and the African World. Cambridge, 1976
Palmer, Eustace	An Introduction to the African Novel. Africana, 1972.
Larson, Charles	The Emergency of African Fiction. Indiana Univ. Press, 1972.
Chinweizu Madubuike.	Toward the Decolonization of African Literature, Howard
	Literature of Africa. National Textbook. 1999
	Protest and Conflict in African Literature, Africana, 1969
Omotoso, Kole	Achebe or Soyinka?. Hans Zell, 1995
	The Companion to African Literatures. Indiana Univ. Press, 1999.
Killam, G.D	The Novels of Chinua Achebe. Africana, 1969.
Gikandi, Simon	Reading the African Novel. Heinemann, 1987

Sample Course Outline:

Week 1	Introduction to the continent; African Fiction; Oral Tradition
Week 2	Oral Tradition; folk tales; epics
Week 3	Short Stories
Weeks 4 & 5	Things Fall Apart
Weeks 6 & 7	Efuru
Weeks 8 & 9	The River Between
Week 10:	**Revision & mid-term exam**
Weeks 11& 12	No Longer at Ease
Week 13:	Song of Lawino
Week 14:	Year of the Elephant
Weeks 15:	**Essay presentations**

Course Evaluation:

homework & in-class assignments	40%
essay	20%
mid-term exam	15%
final exam	25%

Grading Distribution:

90+ = A; 80-89 = B; 70-79 = C; 60-69 = D; below 60 = F

African Literature: Sample Syllabus

Course: African Literature (3hrs)
Instructor: Immaculate Kizza
Office number: Holt 232D; Office phone: 755-4617
E-mail: Immaculate-Kizza@utc.edu
Web page: http://www.utc.edu/~ikizza

Course Description:

A Study of selections from the literature of Africa: emphasis on historical fiction and the oral tradition

Required Texts:

Obradovic, Nadezda, ed.	Looking for A Rain God. Simon&Schuster, 1990
Achebe, Chinua.	Things Fall Apart. Doubleday, 1994.
Ngugi wa Thiong'o.	The River Between. Heinemann, 1965.
Nwapa, Flora.	Efuru. Heinemann, 1966.
Achebe, Chinua.	No Longer at Ease. Doubleday, 1994.
p'Bitek, Okot.	Song of Lawino. Heinemann, 1984.
Ngugi wa Thiong'o.	Devil on the Cross. Heinemann, 1987.

Course Objectives:

1. To introduce you to a continent of diverse peoples and experiences, and challenge you to think critically and re-examine your perceptions of Africa in a global context

2. To create and nurture an ideal atmosphere for academic dialogue, debate, and question-answer sessions with your peers intended to deepen your understanding of the continent and its peoples

3. To provide you with a context to read critically, understand, analyze, and explore various influences on African culture, history and politics

4. To introduce you to significant literary works by and about Africans so that you will gain an overview of movements and trends manifested in the African literary canon and develop an appreciation of the literature of African writers

Course Requirements:

1. Regular class attendance - since there is no making up of missed in- class assignments, and a lot of information will be gained through in-class discussions - information you will need for the exams, you should take this requirement seriously; more important though, we need each other's company and input!!

2. Active participation in class discussions; this means you will have to spend quality time preparing for each class period by reading the assigned texts and doing the assigned work

3. In-class assignments - short answers to questions based on in-class viewed movies and documentaries. **There is no making up of missed in-class assignments**

4. Homework assignments: reaction statements **(see reaction statements - p. 4 of syllabus)** to be presented to our class audience for full credit - reaction statements not presented will receive half credit, **and you forfeit one point every day a reaction statement is late**

5. Two MLA documented essays (see tentative class schedule); each 3 - 5 double-spaced typed pages. Abstracts of these essays are to be presented to our class audience (no more than 5 mins) and handed in after the presentation; essays not presented in class will receive half credit, **and you forfeit 10 points every day an essay assignment is late**

6. Mid-term (take-home) and final exams - based on required texts and other issues discussed in class- including movies

Course Evaluation:

homework assignments	30%
in-class exercises	5%
two essays	40% (20% each)
mid-term exam	10%
final exam	15%

Grading Distribution:

90+ = A; 80-89 = B; 70-79 = C; 60-69 = D; below 60 = F

ADA STATEMENT:
If you are a student with a disability and think that you might need special assistance or a special accommodation in this class or any other class, call the Office for Students with Disabilities/College Access Program at 755-4006 or come by the office, 110 Frist Hall. Examples of disabilities might include blindness/low vision, communication disorders, deafness/hearing impairments, emotional/psychological disabilities, learning disabilities, and other health impairments. This list is not exhaustive.

Tentative Class Schedule

Week 1	Introduction to the continent; African Fiction; Oral Tradition
Week 2	Oral Tradition : "Angano Ngano" (movie); folk tales; epics
Week 3	Short Stories (Looking for A Rain God)
Weeks 4 & 5	Things Fall Apart **(Reaction Statement due)**
Weeks 6 & 7	Efuru **(Reaction Statement due)**
Weeks 8 & 9	The River Between **(Reaction Statement due)**
Week 10	**Revision; mid-term**
Week 11& 12	No Longer at Ease **((Reaction Statement due)**
Week 13	Song of Lawino **(Reaction Statement due)**
Week 14	Devil on the Cross **(Reaction Statement due)**
Weeks 15	**Essay presentations;** revision
	Final exam

REACTION STATEMENTS

You will be required to write a reaction statement of 1-2 double-spaced typed pages for each text we will discuss - a total of 4 - see tentative class schedule). Each reaction statement will include personal and analytic responses, as well as a minimum of two questions from the reading you would like us to discuss as a class

Personal Response:
Did you like the work? Does it remind you of anything /anyone/ event, etc. you know? Can you think of any related/contrasting examples?
You are simply expressing your personal values, interests, tastes, etc.

Analytic Response:
How is it written? Try to explain and comment about the rhetorical choices the writer has made - structure, style, language: figurative, simple, complex? characters: real? likable? etc., themes: what are they?, define and discuss the writer's point of view, plot, symbolism, etc.!!! In other words, analyze the work

Reference for Responses:
Seyler, Dorothy U. Read, Reason, Write, 5th.ed. New York: McGraw-Hill, 1999.

BEST COPY AVAILABLE

United States Department of Education Seminars Abroad Program 2001

PARTICIPANT CURRICULUM PROJECT

CROSSROADS IN THE MAGHREB
A SERIES OF WORKSHOPS FOR K-12 TEACHERS

Michèle Cassavante
Educator, French Department
The Blake School
Minneapolis, MN

Ann Line
Teacher, French
Dept. Head, Foreign Languages
Wauwatosa East High School
Wauwatosa, WI

Madeline Uraneck
International Education Consultant
Wisconsin Dept. of Public Instruction
Madison, WI

Crossroads in the Maghreb

A Series of Workshops for K-12 Teachers

Michèle Cassavante
Ann Line
Madeline Uraneck

Fulbright-Hays Seminars Abroad Program 2001
Globalization in Morocco and Tunisia

Crossroads in the Maghreb

A Series of Workshops for K-12 Teachers

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Summary Page

TITLE OF THE CURRICULUM PROJECT:
Crossroad in the Maghreb: A Series of Workshops for K-12 Teachers

SUMMARY OF THE PROJECT:
Three participants in the 2001 Fulbright Seminar, *Globalization in Morocco and Tunisia*, propose to offer a series of language and culture workshops for upper Midwestern elementary, middle, and high school teachers during the spring and fall of 2002.

KEY QUESTIONS:
What is the Maghreb? Why is it important for K-12 students to study its history and traditional and contemporary culture?

STANDARDS:
Wisconsin, Minnesota and national academic standards in geography and the other social studies, language arts, foreign languages (French), visual arts, music, and family and consumer education are specifically addressed.

OJBECTIVES:
Each workshop lists seven objectives, including providing information, ideas, and encouragement for teaching about cultures with which teachers are less familiar; involving a diversity of presenters who grew up in the Maghreb; and creating rich sensory images of Morocco and Tunisia (music, visual imagery, luncheon).

SRATEGIES:
Two full-day workshops and one conference session in French include presentations by coordinators and guest presenters, discussions, demonstrations and displays, hands-on opportunities to make foods, *henna* decorations, and *zillij* geometric patterns.

ASSESSMENT (EVALUATION):
Teachers participating in each workshop fill out an evaluation, which coordinators will compile and analyze.

RESOURCES & REFERENCES:
Workshop participants receive a teacher packet, developed by the coordinators, containing a resource list of books, music and films; recipes; classroom activities; country fact sheets; AWAIR catalogue; guidelines for teaching controversial topics; annotated web sites; and addresses for US Department of Education Title VI Centers, embassies, etc.

COORDINATORS:
Ann Line, Brookfield, Wisconsin, linean@wauwatosa.k12.wi.us
Michèle Cassavante, Stillwater, Minnesota, mcassavante@blakeschool.org
Madeline Uraneck, Middleton, Wisconsin, Madeline.Uraneck@dpi.state.wi.us

Project Overview

Three participants in the 2001 Fulbright Seminar, "Globalization in Morocco and Tunisia," propose to work cooperatively to offer a series of language and culture workshops for elementary, middle, and high school teachers. All three individuals currently work in K-12 (kindergarten through 12th grade) settings. Ann Line is a public high school French teacher and Foreign Language Department Chair in Wauwatosa, Wisconsin. Michèle Cassavante is a secondary-level French teacher at a private school in Minneapolis, Minnesota. Madeline Uraneck is an international education consultant at the state education department in Madison, Wisconsin.

The workshops will have as their audience K-12 teachers in the upper Midwest. Each individual will take primary responsibility for coordinating one workshop, with the other two acting in a supportive capacity. When appropriate, workshops will feature staff from regional African Studies Programs, visiting Maghreb faculty and international students.

Workshop Rationale

For centuries, the North African countries of Morocco, Algeria, and Tunisia have served as a major world crossroads of culture. In his Fulbright Seminar lecture, Professor David Mednicoff[3] extended the crossroads metaphor to include four "C's" describing this area of the Maghreb:

Crossroads
Colonialism
Continuities
Cultures

Crossroads. As crossroads, the countries have been trafficked by nomadic footpaths and camel routes of yesteryear and by air, sea and motor routes of today. People and products come from Africa, Asia, other Arab countries, and Europe. Numerous languages and ethnic groups have left their mark. Today the nations produce gifted linguists, flourish as a cultural meeting place for ideas, music, literature, and politics, and are in key cultural and geographic positions to mediate disputes.

Colonialism. In such a vulnerable and important geographic position, the Maghreb suffered colonialism, from early Carthaginians, Romans and Arabs, to French and Spaniards of the 20th century, to neo-colonialists and expanding global capitalists of the 21st century. The French example offers

a good way of comparing the effects of colonialism, as it produced different results in all three countries.

Continuities. Continuities of economics, religion, foreign policy, and government also connect the three countries, although similarities are stronger in Morocco and Tunisia. The region's consistency in government in the 20th century created near-dynastic bureaucracies. Morocco and Tunisia evidence a pro-western stance unusual in the Arab world. Both have state-centric economic plans, yet are opening them for increasing privatization. All the countries are largely Islamic -- the separation of church and state is in some places fuzzy, in others non-existent.

Cultures. The cultures of the Maghreb illustrate cultural contrast and cultural change. Both Morocco and Tunisia have multiplicities of identities. Their geography and history continually create dynamic tensions and amalgamations of North-South, East-West, Berber (Tamagzhirt)-Arab, Europe-Africa, urban-rural, rich-poor, modern-traditional, and mother language-official language. The same person shares multiple identities. Voices, alliances, and perspectives shift as one speaks from different points of view.

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[1] Lecture at UM-Amherst, 6/20/01, "Morocco and Tunisia: History, culture and contemporary politics in a nutshell", as orientation for 2001 Fulbright Seminar, "Globalization in Morocco and Tunisia." Mednicoff has adjunct appointments in the Departments of Legal Studies and Near Eastern and Judaic Studies.

The "Four C's" above offer K-12 teachers a good way to quickly gain an overview of complex topics that stem from this area.

Teaching the Unfamiliar

"We can only teach who we are and what we know," is a truism of K-12 educators. If a teacher has not been to an African country, for example, how can she feel comfortable or knowledgeable to help students understand it in depth?

Project coordinators wish to give teachers encouragement as well as a model for exploring geographic areas and cultural issues with which they are less familiar.

Acknowledging that damage can indeed be done when teachers themselves perpetuate stereotypes, the workshop will encourage educators to use first-person resources in teaching about North Africa. Some of these include: utilizing regional centers of African and Middle Eastern Studies; inviting visiting Maghreb faculty and international students to the classroom; reaching out to Arabic-speaking or Muslim families in the school; and encouraging teachers to take advantage of travel, of festivals, of music and cultural presentations, as well as of university-level coursework to expand their own knowledge.

Teachable Moments

The September 11, 2001 terrorist attacks in New York City and Washington, D.C. opened wide a door through which have come many teacher requests to know more about the Middle East, about Islam, and about issues and conditions in Arab countries.

The wide range of calls for classroom responses to the terrorism has led teachers to seek more materials to teach media literacy, to introduce critical thinking about current events, and to call attention to stereotyping of Arabs and Muslims.

Differing Needs

Given their subject level and grade level specialties, K-12 teachers, have different needs for materials on North African cultures. The workshops thus have different foci and instructional strategies.

Elementary teachers want hands-on materials in a variety of formats (songs, stories, mathematics problems) that a single teacher may use to weave a cultural mosaic.

Social studies teachers at the middle and high school levels need economic, historic, and geographic information and activities, especially those that allow them to compare North Africa with other African or regional areas. They appreciate case studies that allow students to

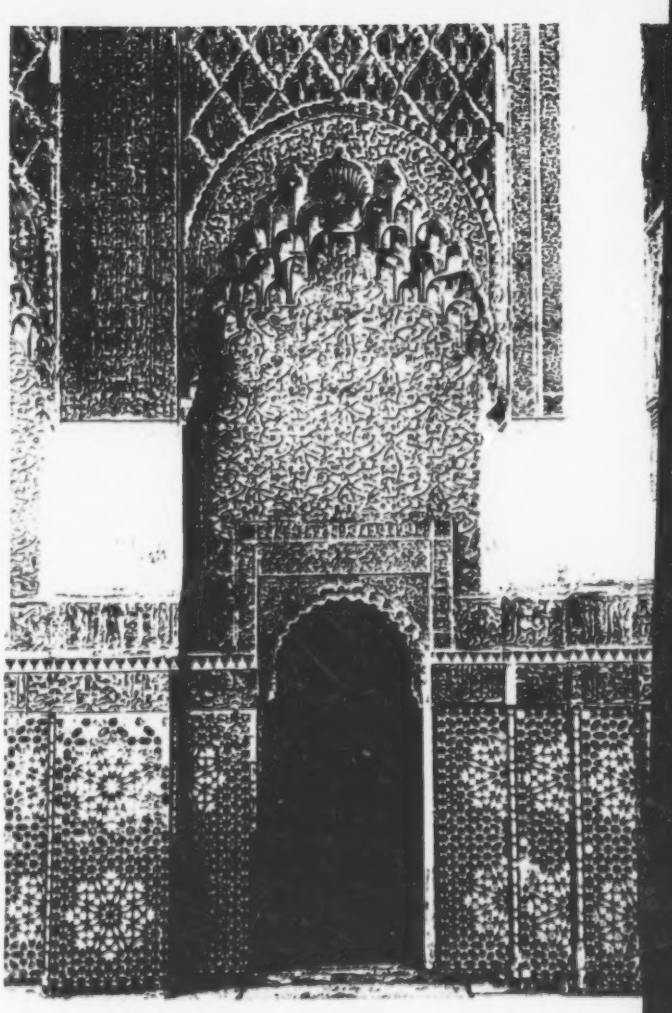
comprehend complex issues and propose solutions of their own. In contrast to university level instructors, their curriculum usually focuses on an entire continent, large geographic region, or an issue that crosses boundaries (ethnicity as part of conflict; water rights or desertification as part of ecological issues).

Finally, French teachers appreciate materials and modeling of instructional strategies *in French* (as well as English) to enhance their students' comprehension of the Maghreb. They need information that helps them make links to the region's culture, history, and literature.

Cultural Universals

In helping teachers approach the complex task of cultural analysis, coordinators will develop the concept of *cultural universals* and *cultural specifics*. In brief, all cultures may share a human way of doing things (*cultural universals* – e.g., all cultures make music, all cultures tell stories, all cultures prepare food). Because of history, geography, resources, etc., however, the cultural component in question develops very differently between one place and the another *(cultural specifics)*. Moroccan Sephardic wedding ballads, Moroccan folktales about water, and Moroccan recipes for bastilla, for example, have rich histories that interweave very specific ethnic customs, desert cultures, biodiversity, and gender traditions.

1) Spring Workshop for Elementary Teachers (MU[2])



Proposed Date & Location:
Saturday, April 20, 2002
Pyle Conference Center
University of Wisconsin-Madison
Madison, Wisconsin

Time:
Full day workshop: 9:00 am – 4:30 p.m.

Teacher Audience:
K-6 grade teachers in elementary schools, especially upper grade teachers

Cost:
$20 - $35 / person / workshop

Goals:

- ✓ Provide information and ideas and encouragement for teaching about a culture with which teachers are less familiar
- ✓ Provide resources, including people, curriculum materials, web sites
- ✓ Introduce geographic area of the Maghreb
- ✓ Include an overview of Morocco and Tunisia as crossroads of culture
- ✓ Involve as presenters a diversity of persons who grew up in Morocco, Tunisia, and other Maghreb countries, speak Arabic, and / or are Muslim.
- ✓ Include materials for hands-on activities for students
- ✓ Create rich sensory images of Morocco and Tunisia (music, mint tea, lunch with traditional foods, visual imagery, henna)

[2] (Abbreviations: AL=Ann Line; MC=Michèle Cassavante, MU=Madeline Uraneck, GP=Guest Presenter)

Agenda - Spring Workshop for Elementary Teachers

9:00 – 10:00 am
Moroccan Sampler
Teachers register, circulate around room to various stations:

- Making mint tea (MC[3])
- Decorating women's hands with *henna* (AL)
- Writing the Arabic alphabet (MU)
- Making a Moroccan pastry, *cornes de Gazelle* or *crêpe à mille trous* (AL & GP)
- The geometry of *djillege*, Moroccan mosaics (MU & GP)

10:00 – 11:30 am
Morocco as a Crossroads

- Geography Games for Children: Where is the Maghreb? (MU)
- Visual Images of the Maghreb: Slides (MC)

11:30 – 12:30 noon
Expanding What We Know
5 pillars of Muslim (AL & GP)
Countering stereotypes of Arabs & Muslims (MU & GP)

1:00 – 2:00 p.m.
Maghrebian Lunch (MU) **& Resource Fair** (All)
After a catered lunch, teachers circulate to view displays of children's books and reference books, posters, flags, and classroom materials

2:15 – 4:00 p.m.
Raising Children in the Maghreb (GP)
A panel of men and women talk about child rearing, children's holidays, urban and rural differences, literacy movement, *Shariya,* the veil and women's fashions, and contemporary issues involving families.

4:00 – 4:30 p.m.
Conclusion: A Moroccan Tea (All)
Teachers share information about opportunities to work on curriculum, to apply for teacher exchanges, become active in community associations of new immigrants or to join global studies associations.

[3] (Abbreviations: AL=Ann Line; MC=Michèle Cassavante, MU=Madeline Uraneck, GP=Guest Presenter)

2) Project Description: Fall Workshop for Middle & High School Teachers (MC[4])

Proposed Date and Location:
Saturday, September 14, 2002
University of Wisconsin-Eau Claire or
University of Wisconsin-River Falls
(Western Wisconsin location with easy access to Minnesota area teachers)

Time:
Full day workshop: 8:30 am – 4:00 p.m.

Teacher Audience:
Grade 5-12 teachers of social studies, language arts, family and consumer education, and foreign languages-especially French

Cost:
$20 - $35 / person / workshop, depending on sponsorship achieved

Goals:
- ✓ Provide information, ideas and encouragement for teaching about a culture with which teachers are less familiar
- ✓ Provide resources, including people, curriculum materials, web sites
- ✓ Introduce geographic area of the Maghreb
- ✓ Include an overview of Morocco and Tunisia as crossroads of culture
- ✓ Involve as presenters a diversity of persons who grew up in Morocco or other Maghreb countries, speak Arabic, and / or are Muslim
- ✓ Include materials for hands-on activities for students
- ✓ Create rich sensory images of Morocco and Tunisia (music, mint tea, Maghrebian lunch, visual imagery, henna)
- ✓ Provide break-out sessions to enable teachers to work with others in their area of interest or specialty

[4] (Abbreviations: AL=Ann Line; MC=Michèle Cassavante, MU=Madeline Uraneck, GP=Guest Presenter)

Agenda - Fall Workshop for Middle & High School Teachers

8:30 am
Moroccan Mint Tea & Registration
Teachers register, circulate around room to various stations:

- Making mint tea (MC)
- Decorating women's hand's with *henna* (AL)
- Writing the Arabic alphabet (MU)

9:00 – 9:30
Morocco as a Crossroads, Introduction by Michelle Cassavante

9:30 – 11:00
Guest Speaker - One of the following:

- Images of the Maghreb (slides) – Daniel Gabriel, Minneapolis
- Exploring a Moroccan *Medina* to Know its People & History – Hassan Dadoine (U Penn 8/01 – 6/03)
- Politics of Morocco – Abdelay Moudden, Ph.D., CCCL, Rabat (frequent travel to USA)

11:15 – 12:30 Break-Out Sessions:

Session A Culture MC & GP **Women's Issues in 21st Century Morocco**	**Session B** History & Economics MU & GP **Contemporary Politics in Morocco**	**Session C** Politics & Religion AL & GP **Islamic Connections**
•Literacy Issues •Islam & the Modern Woman •Child Rearing	•Colonial Legacies •Globalization •European Union Impact •The New Monarchy	•5 Pillars of Islam •Separation of Church & State •Shariya

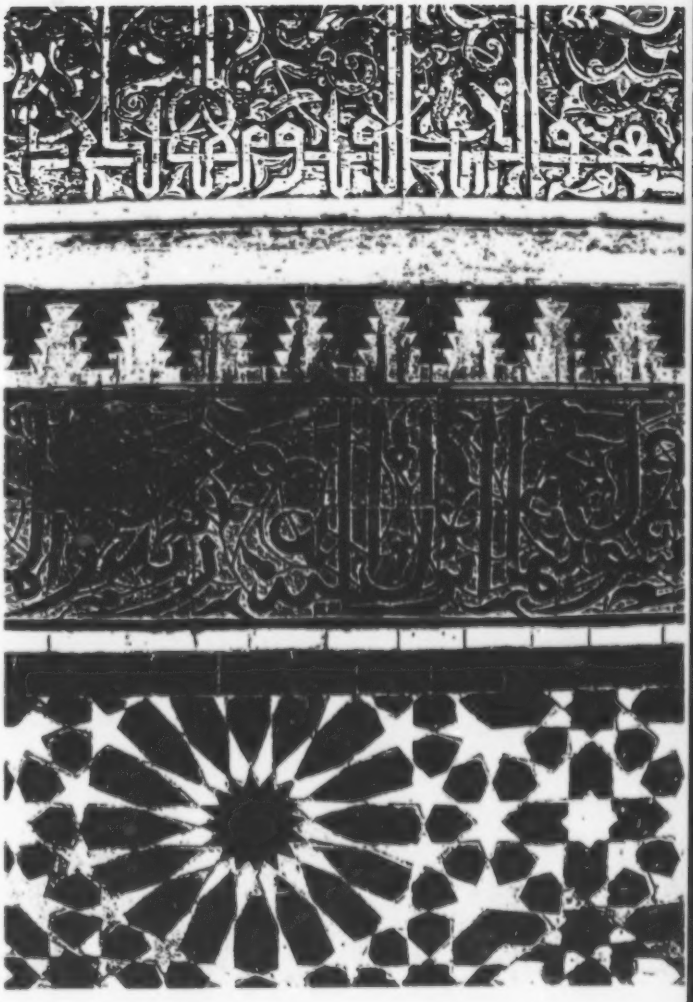
1:00 – 2:00
Moroccan Lunch (or Middle Eastern Catered Lunch)
Table for French speakers / Other tables by interest?

2:30 – 3:30
Break-Out Sessions

Session D (in English) (MU, MC, GP)	**Session E** (in French) (AL)
Social Studies, Family and Consumer Education, Literature Teachers Panel of teachers share activities they use to teach students about this region of the world.	French teachers share activities they use to teach students about this region of the world.

3:30 – 4:00
Conclusion: Moroccan Pastries
Teachers share information about opportunities to work on curriculum, to apply for teacher exchanges, become active in community associations of new immigrants or to join global studies associations.

3) Project Description: Fall Conference Session for French Teachers (AL[5])



Proposed Date & Location:
Friday or Saturday,
November 1-2, 2002
Wisconsin Association of Foreign Language Teachers (WAFLT) Annual Convention
Paper Valley Hotel and Conference Center, Appleton, Wisconsin

Time:
60 minute session

Teacher Audience:
K-12 teachers of French, especially middle and high school levels

Cost:
Included in conference registration

Goals:
- ✓ Provide information and ideas and encouragement for teaching about a culture with which teachers are less familiar
- ✓ Provide resource list, including people, curriculum materials, web sites
- ✓ Introduce geographic area of the Maghreb
- ✓ Include an overview of Morocco and Tunisia as a crossroads of culture
- ✓ Include materials for 4- 5 hands-on activities for students of French
- ✓ Create rich sensory images of Morocco (music, mint tea, *henna,* visual imagery)
- ✓ Provide opportunities for teachers to hear and speak French

[5] (Abbreviations: AL=Ann Line; MC=Michèle Cassavante, MU=Madeline Uraneck, GP=Guest Presenter)

Agenda - Fall Conference Session for French Teachers

Opening 5 minutes: Moroccan and Tunisian-style welcome (AL, MU, MC[6])

(As teachers enter room, Moroccan music is playing; each participant is giving a greeting by 3 hostesses, and receives a nametag with an Arabic name as well as a list of common Arabic names of boys and girls).

Next 25 minutes: Introduction to the Maghreb

(in French): Map and Fact Sheet of the Maghreb (AL)
(In French): Morocco as crossroads of culture (MC)
(In French, TPR/total physical response): How to make mint tea (AL & MC)

Next 25 minutes: Student Activities (AL, MC, MU)

(In English) Distribute student activities for Morocco and Tunisian culture exploration (henna patterns, literature samples, food recipes). Run PowerPoint display, video, or slides as background.

Concluding 5 minutes: Ma'asalama and Moroccan music

Call teachers forward by their Arabic names to give them a packet of handouts (see appendix), and teach all several thank you and farewell greetings in Arabic and French. Teachers practice phrases as they exit.

[6] (Abbreviations: AL=Ann Line; MC=Michele Cassavante, MU=Madeline Uraneck, GP=Guest Presenter)

List of Teacher Handouts

Teacher packets will be similar for each workshop.

1) Post card from Morocco (MU[7])
2) Copy of Arabic alphabet (MU)
3) Copy of Tamagzhirt alphabet (AL)
4) Map and fact sheets of the Maghreb (MC)
5) Henna patterns (AL)
6) Recipes for mint tea, *cornes de Gazelle, crêpe à mille trous* (AL)

7) Catalogue from AWAIR (MU)
(Arab World and Islamic Resources and Social Services) 2137 Rose Street, Suite 4, Berkeley, CA 94709. http://www.dnai.com/~gui/awairproductinfo.html

8) Guidelines for teaching controversial topics (MU)
9) Packets of student activities (one in English; one in French) (AL et al)
10) Cultural Universals explanation and examples (MC)

11) LIST OF K-12 RESOURCES, including: (All)
- Annotated list of books for students and teachers:
  a. Elementary school books (*Scherizhade* by Leila Sebbar in French & English)
  b. Middle & high school books (e.g., *Habibi* by Naomi Shihab Nye, *In Their Own Voices: Teenage Refugees & Immigrants Speak Out* - series)
  c. Teachers' books *(A Street in Marrakech, Year of the Elephant, Daily Life in the Muslim Middle East)*

- CD's and cassettes of Koranic recitations and rai, popular, folk, and wedding music with ordering information

- Annotated Video List: (e.g., *Voices of Children)*
- Art Activities (e.g., *Doorways to Islamic Art*)
- Annotated Internet Web sites

- Resources for French Teachers (e.g., Le Monde Arabe; Le Gone de Chaaba; *la Prisonnière; l'âne K'hal invisible; Ommi Sissi,* Moroccan train, plane and TV schedules; magazine and newspaper articles and listings)

- Teacher Resources for Understanding Diversity in Arabic Cultures, Friends of International Education (MU)

- US Dept of Education Title VI Resource Centers for African Studies & Middle Eastern Studies

[7] (Abbreviations: AL=Ann Line; MC=Michèle Cassavante, MU=Madeline Uraneck, GP=Guest Presenter)

Possible Sponsors

Sponsorship (donation of funding, in-kind services, speakers, or materials) will be sought from the following organizations:

- Wisconsin Department of Public Instruction (MU[8])
- Wisconsin Association of Foreign Language Teachers (AL)
- Minnesota Humanities Commission (MC)
- American Association of Teachers of French – Minnesota Chapter (MC)
- American Association of Teachers of French – Wisconsin Chapter (AL)
- African Studies Program, University of Wisconsin-Madison (MU)
- Center for International Education, University of Wisconsin-Milwaukee (MU)
- Friends of International Education (MU)
- Wisconsin Council for the Social Studies (MU)
- Travel organizations / embassies / consulates for Morocco and Tunisia (AL et al)

[8] (Abbreviations: AL=Ann Line; MC=Michèle Cassavante, MU=Madeline Uraneck)

Address List of Coordinators and Presenters

2001 Fulbright Coordinators	Possible Guest Presenters (not confirmed)
Michèle Cassavante (MC) Teacher, French – Grades 9-12 The Blake School 411 Kenwood Parkway Minneapolis, MN 55403 (952) 988-3788 (952) 988-3705, fax mcassavante@blakeschool.org Home: 519 S. Holcombe Street Stillwater, MN 55082 (651) 430-0896 **Ann Line (AL)** Teacher, French – Grades 9-12 Dept. Head, Foreign Language Wauwatosa East High School 7500 Milwaukee Avenue Wauwatosa WI 53213 (414) 773-2000 (414) 773-2020, fax linean@wauwatosa.k12.wi.us Home: 165 N. Elmridge Avenue Brookfield, WI 53005 (262) 784-3085 **Madeline Uraneck (MU)** International Education Consultant Wisconsin Department of Public Instruction PO Box 7841 Madison WI 53707-7841 (608) 267-2278 (608) 266-1965, fax Madeline.Uraneck@dpi.state.wi.us Home: 5111 St. Cyr Road Middleton WI 53562 (608) 233-1930	**Mr. Hassan Dadoine** Director of Community Development, Ader-Fes Assistant Professor, Al Akhawayn University E-mail: Radoinehas@yahoo.com U Penn at Graduate School of Fine Arts 8/01 – 6/03 **Daniel Gabriel** Director, Writers in Residence Program University of Minnesota **Dr. Abdelay Moudden** Academic Director, Center for Cross Cultural Learning Avenue Laalou, Derb Eljirari, Zankat Elhassani N 11 Rabat Medina 10000, Morocco (or) PO Box 6291 Rabat Instituts Rabat 10101, Morocco E-mail: amoudden@mtds.com (212) (7) 20.23.65 or 20.23.66 TEL (212) (7) 20.23.67 FAX **International Faculty and Graduate Students:** University of Wisconsin-Madison University of Wisconsin – Eau Claire University of Wisconsin-Milwaukee University of Minnesota

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Illustration Credit page – map in Arabic:
The Arabic Alphabet: How to Read and Write It, Nicholas Awde and Putros Samano, 1986. Lyle Stuart, Kensington Publishing Corp: NY. Website: www.kensingtonbooks.com, pp. 21-22, 95.

Assorted Clip Art - Arabic Calligraphy and Islamic Clipart Collection
Internet site at: wysiwyg://55/http://islam.tc/clip-art/

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PARTICIPANT CURRICULUM PROJECT

SELECTED UNITS DESIGNED TO REPRESENT MOROCCO AND TUNISIA IN HUMANITIES 2231 "INTRODUCTION TO AFRICA"

Dorothy Sauber,
Tenured Faculty, English and Humanities
Anoka Ramsey Community College
Coon Rapids, MN

FULBRIGHT-HAYS SUMMER SEMINAR 2001
"The Challenges of Globalization in Morocco and Tunisia"

CURRICULUM PROJECT

SUBMITTED BY: Dorothy Sauber/ Fulbright 2001 Participant
Professor/English and Humanities

INSTITUTION: Anoka Ramsey Community College
11200 Mississippi Blvd. NW
Coon Rapids, Minnesota 55407
(753) 427-2600

SELECTED UNITS DESIGNED TO REPRESENT MOROCCO AND TUNISIA IN HUMANITIES 2231 "INTRODUCTION TO AFRICA"

COURSE: Humanities 2231 "Introduction to Africa"
CREDITS: 3 Semester Credits
STUDENTS: Undergraduates

TRANSFER: All A.A., A.S. degrees, most public and private colleges and universities B.A. and B.S degrees. Satisfies Minnesota state public and private colleges and universities requirements for undergraduate credits in Global Studies/ International Education.

COURSE DESCRIPTION: This course is designed to introduce students to Africa, the continent, the nations, and her peoples. Examining the geographical, historical and cultural diversity of West, East, North, Southern African nations, this course offers students the opportunity to better understand modern African society and her increasing role in global affairs.

LEARNER OUTCOMES INCLUDE: Familiarity with issues regarding national borders, identity, political structures, societal organization, environment, pre-colonial, colonial and post colonial history, art and culture, contemporary problems as well as modern day achievements.

REQUIRED TEXTS INCLUDE:

Sundiata: An Epic of Old Mali by D.T. Niane
Devil on the Cross by Ngugi wa Thiong'o
God's Bits of Wood by Sembene Ousane
Born of the Son by Joseph Diescho
Understanding Contemporary Africa

ASSESSMENT MEASURES INCLUDE:
Reading Response and Study Questions
Group Oral Presentations
Final Research Paper
Final Essay Exam

PRESENTATIONS RELATED TO MOROCCO AND TUNISIA

HISTORICAL CONTEXT/CONTEMPORARY PERSPECTIVE

Geography/Topography - focus on latitude, coastal access, Atlas and Rif Mountains, Sahara regions and fertile agricultural valleys.

Invaders and Conquests - Roman and Carthage invaders to Islam to Germanic War, Colonialism, Protectorates and post WWII Independence.

Islam – its appeal historically and in today's society, Religious Law and Practice, Tension and Alliances within.

Political Hierarchy – Monarchy and Oligarchy, its meaning and its power(s).

SUGGESTED READINGS

A History of the Maghrib in the Islamic Period by Jamil M. Abun-Nasr
Tunisia by Hamadi Jerbi
The Arab World: forty Years of Change by Elizabeth Warnock Fernea and Basima Bezirgan

CHALLENGES OF GLOBALIZATION IN MOROCCO AND TUNISIA

Miracle or Mirage? – Import and Export Markets, GATT, Euro 2010, McDonalds' and what size will the carpets need to be next season

Language – a move to unify or diversify?

Media and Communications – cable TV and cell phones, meanings and messages

Cultural Traditions and shopping trends – taste and tenaciousness

SUGGESTED READINGS

Modernity at Large: Cultural Dimensions of Globalization by Arjun Appurai
Culture, Globalization and the World System: Contemporary Conditions for the Representation of Identity by Anthony D. King, ed.
The Globalization Syndrome by James H. Mittleman

NOTE: A MORE COMPLETE SELECTED AND RECENTLY PUBLISHED BACKGROUND REFERENCE/BIBLIOGRAPHY ON "GLOBALIZATION: MIRACLE OR MIRAGE?" IS ATTACHED.

WOMEN IN MOROCCO AND TUNISIA

Legal Status – Civil Laws, Islamic Laws and Traditional Laws, Tunisia's 1967 Bill of Rights for Women, Morocco's continued efforts and setbacks to reforming the Personal Standards Code.

Literacy and Education – Urban and Rural realities, barriers to success in Morocco.

Health and Reproductive Rights and Access – Urban and Rural Differences.

Economic Earning Power and Opportunities - Tunisia and Morocco, similarities and differences.

SUGGESTED READINGS

Middle Eastern Muslim Women Speak by Elizabeth Warnock Fernea and Basima Bezirgan
Beyond the Veil by Fatima Mernissi
Literacy, Culture and Development by Daniel H. Wagner
World of Women 2000 by United Nations

ENVIRONMENTAL ISSUES IN MOROCCO AND TUNISIA

The "New California" – water, irrigation and farmers' rights.

Agricultural models – citrus, olives, fertilizers and herbicides.

Tourism – High and Low Density differences, resource and demand, economic strings and policy provisions.

SUGGESTED READINGS

Moroccan Mirages/ Agrarian Dreams and Deceptions, 1912-1986 by Will D. Swearingen
The Corporate Planet: Ecology and Politics in the Age of Globalization by Joshua Karliner

Selected & Recently Published Background References/Bibliography for Course Proposal: "Globalization: Miracle or Mirage?"

Submitted by: Dorothy Sauber
Fulbright –Hays Participant, 2001: "The Challenges of Globalization in Morocco & Tunisia"

Africa: Adjusting to the Challenges of Globalization, Laura Wallace, ed. Washington, D.C.: International Monetary Fund; [Japan]: Ministry of Finance of Japan, 1999. 201 p.

Altered States: Globalization, Sovereignty, and Governance, by Gordon Smith. International Development Research Centre, 2000. 78 p.

The Amoral Elephant: Globalization and the Struggle for Social Justice in the Twenty-first Century, by William K. Tabb. New York: Monthly Review Press, 2001. 224 p.

Beyond Cultural Imperialism: Globalization, Communication and the New International Order, Peter Golding and Phil Harris, ed. London; Thousand Oaks, California: Sage, 1997. 259 p.

Bound, Living in the Globalized World, by Scott Sernau. Kumarian Press, 2000. 232 p.

The Challenge of Global Capitalism: The World Economy in the 21st Century, by Robert Gilpin, with the assistance of Jean Millis Gilpin. Princeton University Press, 2000. 373 p.

Cities in the Telecommunications Age: The Fracturing of Geographies, James O. Wheeler, Yuko Aoyama, and Barney Warf, ed. Routledge, 2000. 350 p.

The Corporate Planet: Ecology and Politics in the age of Globalization, by Joshua Karliner. San Francisco: Sierra Club Books, 1997. 298 p.

Critical Perspectives on Globalization and Neoliberalism in the Developing Countries, Richard Harris and Melinda J. Seid, ed. International Studies in Sociology and Social Anthropology, 00748684; .79. Brill Publishing, 2000. 183 p.

Dangerous Liaisons: Gender, Nation, and Postcolonial Perspectives, Anne McClintock, Aamir Mufti, and Ella Shohat, ed. The Social Text Collective; University of Minnesota Press, 1997. 551 p.

Dimensions of Globalization, Louis Ferleger, Jay R. Mandle, special editors of this volume. The Annals of the American Academy of Political and Social Science, 0002-7162; v. 570. 224 p.

Domestic Adjustments to Globalization, Charles E. Morrison and Hadi Soesastro, editors. Tokyo; New York: Japan Center for International Exchange, 1998. 286 p.

Education, Globalization, and the Nation State, by Andy Green. St. Martin's Press, 1997. 206 p.

The Emergence of the Global Political Economy, by William R. Thompson. International Relations and History Series; London; New York: Routledge, 2000. 252 p.

The Ends of Globalization, by Mohammed A. Bamyeh. University of Minnesota Press, 2000. 193 p.

From Modernization to Globalization: Perspectives on Development and Social Change, J. Timmons Roberts and Amy Hite, editors. Blackwell Readers in Sociology, Blackwell, 2000. 388 p.

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The Globalisation of Poverty: Impacts of IMF and World Bank Reforms, by Michel Chossudovsky. London; Atlantic Highlands, NJ: Zed Books; Penang, Malaysia: Third World Network, 1997. 280 p.

Globalization and the New World Order: promises, Problems, and Prospects for Africa in the Twenty-first Century, Felix Moses Edoho, ed. Praeger, 1997. 215 p.

Global Diasporas: An Introduction, by Robin Cohen. University of Washington Press, 1997. 228 p.

Globalization and the Third World, Ray Kiely and Phil Marfleet, ed. Routledge, 1998. 226 p.

Globalization: The Human Consequences, by Zygmunt Bauman. European Perspectives; New York: Columbia University Press, 1998. 136 p.

Global Village or Global Pillage: Economic Reconstruction From the Bottom Up, 2nd Edition, by Jeremy Brecher and Tim Costello. Cambridge, Mass.: South End Press, 1998. 237 p.

Globalization and the World of Large Cities, Fu-chen Lo and Yue-man Yeung, ed. Tokyo; New York: United Nations University Press, 1998. 530 p.

Globalization, Human Security, and the African Experience, Caroline Thomas and Peter Wilkin, ed. Critical Security Studies; Boulder, CO: Lynne Rienner Publishers, 1999. 211 p.

The Globalization of Ecological Thought, by Harold A. Mooney; Introduction (Otto Kinee); Harold A. Mooney, a laudatio (John L. Harper). Excellence in Ecology; volume 5. Oldendor/Luhe, Germany: Ecology Institute, 1998. 153 p.

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Globalization on Trial: The Human Condition and the Information Civilization, by Farhang Rajaee. Kumarian Press, 2000. 149 p.

The Globalization Syndrome: Transformation and Resistance, by James H. Mittelman. Princeton, NJ: Princeton University Press, 2000. 286 p.

Greed & Grievance: Economic Agendas in Civil Wars, Mats Berdal, David M. Malone, editors. Lynne Rienner Publishers, 2000. 251 p.

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The McDonaldization Thesis: Explorations and Extensions, by George Ritzer. Sage Publications, 1998. 212 p.

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The New Majority: Toward a Popular Progressive Politics, Standley B. Greenberg, Theda Skocpol, editors. Yale University Press, 1997. 333 p.

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Television, Globalization and Cultural Identities, by Chris Barker. Issues in Cultural and Media Studies series. Buckingham; Philadelphia PA: Open University Press, 1999. 195 p.
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Selected & Recently Published Magazine References/Bibliography for Course Proposal: "Globalization: Miracle or Mirage?"

Submitted by: Dorothy Sauber
Fulbright –Hays Participant, 2001: "The Challenges of Globalization in Morocco & Tunisia"

Morocco

"Diet Culture and Obesity in Northern Africa," by Najat Mokhtar, Jalila Elati, Rachida Chabir, Abdelatif Bour, Khalid Elkari, Nina P. Scholssman, Benhamin Caballer and Hassan Aguenaou. *The Journal of Nutrition*, March 2001, v 131, 3, 887S.

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"Morocco: Opening the Markets," by Josh Martin. *The Middle East*, July 2001, 24

"Morocco Seeks Bank for Eurobond," *MEED, Middle East Economic Digest*, July 8, 2001, v. 45, 23, 22

"On the Move? Berber Women Seek a Place in Modern Moroccan Society," by Doris H. Gray. *World and I*, April 2001, v. 16, 4, 198.

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Selected & Recently Published Magazine References/Bibliography for Course Proposal: "Globalization: Miracle or Mirage?"

Submitted by: Dorothy Sauber
Fulbright –Hays Participant, 2001: "The Challenges of Globalization in Morocco & Tunisia"

Tunisia

"Human Rights," *MEED. Middle East Economic Digest*, Feb. 23, 2001, v. 45, 8, 3

"Merrill Again Wins Tunisia Yen Mandate," (Merrill Lynch and Company, Inc.). *Euroweek*, Feb. 16, 2001, 17.

"ML Launches Tunisia Global Samurai Today," (Merrill Lynch). *Euroweek*, March 9, 2001, 20

"Tunisia: Yes, It's the Sahara Desert, But No, These Are Not Mirages. Think of Them as Tiny Oases." *Sports Illustrated*, Feb. 16, 2001, V. 94, 8, 28+

"Tunisia: Legal and Social Status of Women," *WIN News*, Wntr 2001, v. 27, 1, 59

"Tunisia Raises Bond Issue on Back of Strong Demand," *MEED Middle East Economic Digest*, March 23, 2001, v. 45, 12, 6

"Tunisia up on Blue Chip Gains," *MEED Middle East Economic Digest*, May 18, 2001, v. 45, 20, 20

"Tunisian Grain Farmers Eye Algerian Recovery (grain farming condition in Tunisia and Algeria)," *Agra Europe*, May 25, 2001, M/2

"US Exploration and Production Company Pioneer Natural Resources Plans to Expand its Position in Tunisia by Acquiring a 313 per cent Interest in the Anaguid Permit in the Onshore Ghadames Basin From the Dallas-based Coho Energy," *MEED Middle East Economic Digest*, July 27, 2001, v. 45, 30, 11

United States Department of Education Seminars Abroad Program 2001

PARTICIPANT CURRICULUM PROJECT

GLOBALIZATION AND THE RULE OF LAW

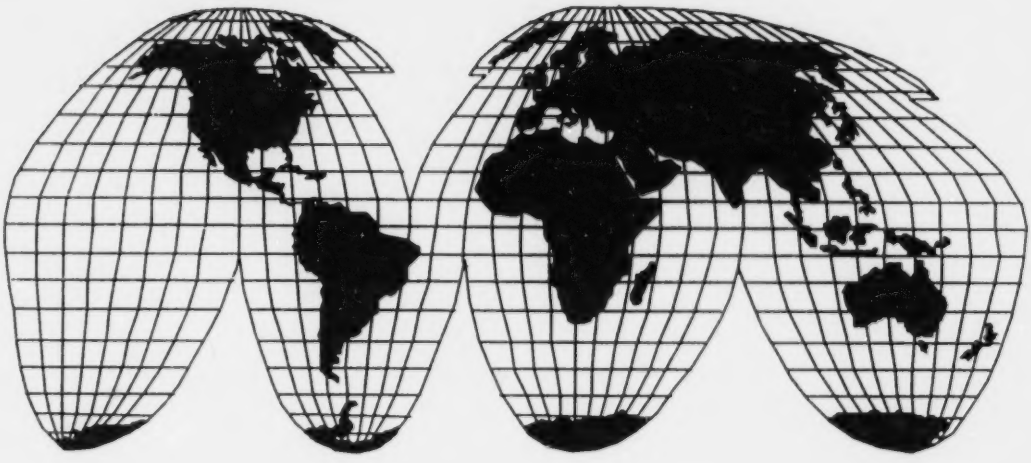
Pamella A. Seay
Associate Professor, Criminal Justice
Florida Gulf Coast University
Fort Myers, Florida

2001 FULBRIGHT-HAYS

SEMINAR ABROAD PROJECT

GLOBALIZATION AND THE RULE OF LAW

Course Syllabus



Pamella A. Seay
Florida Gulf Coast University
Fort Myers, Florida
October 2001

TITLE: **GLOBALIZATION AND THE RULE OF LAW**
Course Syllabus

SUMMARY: Developed as a new interdisciplinary course to be housed in the Division of Justice Studies, this course will provide students with an introduction to concepts related to globalization. The course provides a study of the interconnectedness of law and a global society. It examines the rule of law and its impact on economic, social, cultural, environmental, political and legal aspects of globalization

GRADE LEVEL: Undergraduate

KEY QUERIES: The following questions will help guide the student through this course to achieve the objectives listed below:

1. What is "Globalization"?
2. How do international organizations affect globalization?
3. When local laws and international laws conflict, whose laws govern, and why?
4. Can a nation's right to self-determination be constrained by an international or global rule?
5. How do countries become economically interdependent, and what is the result?
6. Is there a difference between "thinking globally" and "thinking internationally"?
7. To what extent does the media impact globalization?
8. What are the roles that government, business, and ordinary people in the context of globalization?
9. How are women and men affected differently in a global context?

BACKGROUND NOTES: The development of the course ties in with that part of our university's mission dealing with diversity and international understanding. Other courses already in existence deal with individual countries, ethnic groups, or regions. This course is intended to provide a broader perspective, as well as a more extended world view than students may have received or have had available to them.

STANDARDS: Rather than merely memorizing and recalling specific facts and figures, this course demands cognitive comprehension of the topics, synthesis of a variety of concepts, and an analysis of a range of ideas. Students are encouraged to think creatively, to be open to new concepts and ideas, and to incorporate original thinking into their studies.

OBJECTIVES: Upon completion of this course, students will be able to:

- demonstrate an understanding of globalization
- distinguish the range of areas impacted by globalization, including economic, social, cultural, environmental, political, and legal aspects
- recognize the national and international law implications of globalization
- recognize the implications of globalization on courts and justice
- identify the organizations involved in analyzing and affecting the impact of law in a global society
- understand the implications of global markets and local consumers
- Identify the benefits and detriments of globalization, as felt by various organizations, nations, and peoples around the world.

MATERIALS: *Primary Text:*
The Globalization Reader, edited by Frank J. Lechner and John Boli, published by Blackwell Publishers, © 2000.

Supplemental Readings:
"Reforming the United Nations," The Futurist, Sept./Oct. 2001, pp. 19-25

Foreign Advertising in China: Becoming Global, Becoming Local, Wang, Iowa State University Press. © 2000
"Investing in the peace: Economic interdependence and international conflict," International Organization, Gartzke, Li, and Boehmer, volume 55 Issue 2, pp 391-438
Crimes of War: What the Public Should Know, Gutman and Rieff, ed., W.W. Norton & Co., © 1999
"Africa in the New World Order: The Trouble with the Notion of African Marginalization," Tulane Journal of International and Comparative Law, Vol. 9 Spring 2001, pp. 187-221
"States' Rights and Foreign Policy," Foreign Affairs, Denning & McCall, Jan/Feb 2000, pp. 9-14

STRATEGIES: The course follows a weekly model of one 3-hour block per week. Reading assignments are supplemented with case studies or scholarly articles, and when appropriate, guest lecturers, either live or via video connection. Class discussions are led through a predominantly Socratic method, inspiring students to think more creatively about the topic.

ASSESSMENT: Students are assessed based on a variety of different methods. First, basic comprehension is assessed through written exams, conducted as a mid-term and a final exam, preferably as an essay exam. Second, the students' ability to analyze the reading assignments is assessed in classroom discussions in a modified "Socratic method." Third, the students ability to synthesize the materials they have read, the discussions, and outside research, is assessed through a semester-long research project.

FOLLOW-UP ACTIVITIES: In addition to presenting this as an integrated course within the College of Professional Studies Division of Justice Studies, each segment of the course is also being created as a shorter independent presentation. Through our university's "Renaissance Academy" and as a part of our "Institute of Government," these individual seminars will be presented to our local community.

ADDITIONAL RESOURCES: A selection of relevant websites is included with the course syllabus.

REFERENCES: Following is a brief bibliography of references:

Corporate Governance and Globalization, Cohen and Boyd, eds., Edward Elgar Press, 2001
Economic Globalization, Tilly and Welfens, eds., Springer Press, 2000
Gendering World Politics: Issues and Approaches in the Post-Cold War Era, Tickner, Columbia University Press, 2001
The Global Construction of Gender, Pruegl, Columbia University Press, 1999
Globalization and the European Political Economy, Weber, ed., Columbia University Press, 2001
Globalization and the Postcolonial World, Hoogvelt, Johns Hopkins University Press, 2001
Globalization Under Threat, Drabek, ed., Edward Elgar Press, 2001
Globalization Unmasked: Imperialism in the 21st Century, Petras and Veltmeyer, Palgrave Press, 2001
International Marketing: Consuming Globally, Thinking Locally, McAuley, Wiley Press, 2001
International Organizations, Russet and Oneal, Council on Foreign Relations, 2001
Losing Control? Sovereignty in the Age of Globalization, Sassen, Columbia University Press, 1996
Negotiation Culture and Human Rights, Bell, Nathan and Peleg, eds., Columbia University Press, 2000
Problematic Sovereignty: Contested Rules and Political Possibilities, Krasner, Columbia University Press, 2001
Redrawing the Global Economy, Landau, Palgrave Press, 2001

Religion and State: The Muslim Approach to Politics, Brown, Columbia University Press, 2000
Seeking Social Justice Through Globalization: Escaping a Nationalist Perspective, Kitching, Pennsylvania State University Press, 2001
Small countries in a Global Economy: New Challenges and Opportunities, Salvatore Svetlicic and Damijan, eds., Palgrave Press, 2001
The Ties that Divide: Ethnic Politics, foreign Policy, and International Conflict, Saideman, Columbia University Press, 2001
Triangulating Peace: Democracy, Interdependence and
World Ethics: the New Agenda, Dower, Columbia University Press, 1998
Tourism in the Age of Globalisation, Wahab and Cooper, eds., Routledge Press, 2001

FLORIDA GULF COAST UNIVERSITY
DIVISION OF JUSTICE STUDIES

CCJ 4933 Globalization & The Rule of Law
Prof. Pamella A. Seay

I. COURSE NUMBER AND TITLE CCJ 4933 Globalization & the Rule of Law

II. PREREQUISITES FOR THE COURSE: None.

III. GENERAL COURSE INFORMATION

A study of the interconnectedness of law and a global society. Examines the rule of law and its impact on economic, social, cultural, environmental, political, governmental, and legal aspects of globalization.

IV. SPECIFIC LEARNING OBJECTIVES

At the completion of this course, the student will be able to

- demonstrate an understanding of globalization
- distinguish the range of areas impacted by globalization, including economic, social, cultural, environmental, political, and legal aspects
- recognize the national and international law implications of globalization
- recognize the implications of globalization on courts and justice
- identify the organizations involved in analyzing and affecting the impact of law in a global society
- understand the implications of global markets and local consumers
- Identify the benefits and detriments of globalization, as felt by various organizations, nations, and peoples around the world.

V. REQUIREMENTS FOR THE COURSE

1. Completion of all assignments is essential. Missing any assignment has the potential to put you behind. It is your responsibility to keep up.

2. Participation is expected. All assignments and readings must be completed prior to the class discussion in which the assignments and readings are to be discussed. Students must be prepared for all discussions. Consistent failure to be prepared will be reflected in a reduction in the final course grade by as much as 2 full letter grades in the professor's discretion.

3. All course assignments must be completed and submitted to the professor by the time assigned. Late course assignments will not be accepted unless prior arrangements are made directly with the professor. Grades on course assignments turned in late will be reduced at the professor's discretion. Failure to turn in an assignment will be graded as an "F" and will be counted toward the final grade for the course.

4. Examination material will include all information covered in class discussions, all material contained in the assigned readings, all assignments, and any additional materials assigned or reviewed for the class.

5. Any information not covered in this course outline is specifically supplemented by the current university catalog.

VI. GRADING POLICY

A. Generally, individual assignments will be graded on a basis of "√+" for exceptional work; "√" for satisfactory work; and "√-" for unsatisfactory work. If no grade is assigned and no comments given, then the grade is a "√" and the work is considered satisfactory. Failure to complete any assignment may result in an "F" for the course, in the professor's sole discretion.

B. Specific assignments and all exams will be graded on the following scale:

91 - 100	=	A
81 - 90	=	B
71 - 80	=	C
61 – 70 =	D	
60 and below	=	F

C. The grade of "W" will be given only if the student arranges to withdraw prior to the date as specified by the university. After that date, a letter grade will be awarded. If you cease to participate in classes and do not withdraw, you will receive an "F." A designation of "Incomplete" may be given in the complete discretion of the professor.

D. Final grades for the course will be based on

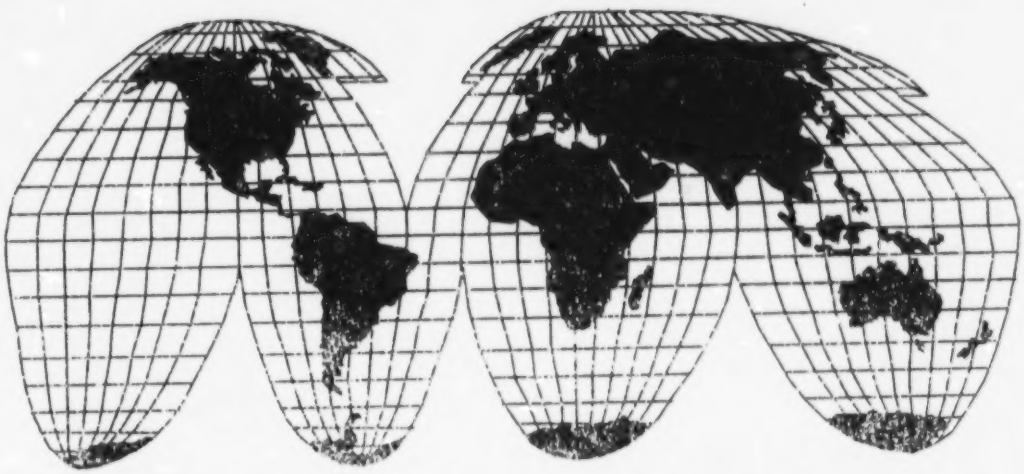
1.	Semester long research project			
	a.	Identification of issues	10%	
	b.	Outline	5%	
	b.	Written research project	25%	
2.	Mid-term exam		25%	
3.	Final Exam			25%
4.	Class participation and assignments		10%	

VIII. MEDIA REQUIREMENTS

Texts: The Globalization Reader, Lechner and Boli, editors, Blackwell Publishers, ISBN 0-631-21477-1, copyright 2000
Supplementary Readings: As supplied by professor
Databases: Sources as provided throughout the semester
On-line Service: Lexis, as assigned, and Internet
Audio-Visual: As assigned by professor.

IX. SUGGESTED SUPPLEMENTS
Any writing stylebook. Kate Turabian's Manual of Style; Chicago Manual of Style, The Harvard Bluebook, AP Stylebook, etc. These and other stylebooks are available in the university bookstore.

X. BOOKS ON RESERVE: None



GLOBALIZATION AND THE RULE OF LAW

Tentative Syllabus and Reading Assignments

Pamella A. Seay
Florida Gulf Coast University
Fort Myers, Florida
October 2001

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WEEK 1 **Research Overview and Introduction to Globalization**
(1) Research methods in global and international politics, law, and justice; (2) introductory concepts of Internet access and research on the Internet; and (3) requirements of course and for semester-long research

WEEK 2 **Defining Globalization**
The challenges associated with creating a universally acceptable definition, and identifying a working definition for the course
READING ASSIGNMENT: Part I, Globalization Reader, pp. 7-48; "Africa in the New World Order: The Trouble with the Notion of African Marginalization," Tulane Journal of International and Comparative Law, Vol. 9 Spring 2001, pp. 187-221

WEEK 3 **Fundamentals of International Law**
International organizations, international courts, jurisdiction, and the impact and effects of globalization on international legal principles
READING ASSIGNMENT: "Reforming the United Nations," The Futurist, Sept./Oct. 2001, pp. 19-25

WEEK 4 **Local context of global law**
Effects of globalization on local laws, including constraints and opportunities
READING ASSIGNMENT: Part II, Globalization Reader, pp. 109-144; Crimes of War: What the Public Should Know, Gutman and Rieff, ed., selected passages

WEEK 5 **Justice and the Rule of Law**
Transnational operation of local laws, challenges of defining criminal conduct
READING ASSIGNMENT: "Investing in the peace: Economic interdependence and international conflict," International Organization, Gartzke, Li, and Boehmer, volume 55 Issue 2, pp 391-438

WEEK 6 **Globalization and the Nation-State: Politics in the global context**
Examining statehood and the right of self determination
READING ASSIGNMENT: Part VI, Globalization Reader, pp. 243-282

WEEK 7 **Local Politics and the Global view**
Discovering the presence of global and international views at the local, state, regional, and national levels
READING ASSIGNMENT: Part V, Globalization Reader, pp. 195-242; "States' Rights and Foreign Policy," Foreign Affairs, Denning & McCall Jan/Feb 2000, pp. 9-14

WEEK 8 Review session, covering government, law and politics

WEEK 9 **MID-TERM EXAM**

WEEK 10 **Culture and Global Identity**
The challenges of national identities in a global context
READING ASSIGNMENT: Part VIII, Globalization Reader, pp. 319-370

WEEK 11 **Media and the Global Expansion of Culture**
Examines the role of the media in expanding the influence of specific cultures featured in news and entertainment worldwide
READING ASSIGNMENT: Part VII, Globalization Reader, pp. 283-318

WEEK 12 **Global Marketing**
From McDonalds to McDonnell Douglas, an analysis of the impact of international corporations on nation-states and their people
READING ASSIGNMENT: Wang, Jian. (2000). Foreign Advertising in China: Becoming Global, Becoming Local. Ames: Iowa State University Press, selected passages

WEEK 13 **Economics: Transnational Transactions**

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From governments to businesses, the impact of international exchange
READING ASSIGNMENT: Part IV, Globalization Reader, pp. 145-194

WEEK 14 **Practical Predictions for a Global World**
Summarizing the semester, this final class session examines a variety of voices regarding globalization and the future of international interconnectedness, including anticipated or possible changes regarding economy, society, culture, environment, politics, government, and law
READING ASSIGNMENT: Part IX, Globalization Reader, pp. 371-406

WEEK 15 Review session, covering culture, economics, and future implications

WEEK 16 **FINAL EXAM**

RESEARCH PROJECT: in 3 parts

I. IDENTIFICATION OF ISSUES - due by September 29:

1. Students will be expected to identify current issues related Globalization and the Rule of Law by reviewing newspapers, magazines journals, websites, and other publications. It is recommended that you browse through the table of contents and indices of your textbooks for suggested topics. These issues that you identify will be the source of the topic for your final research paper in this class.

2. A minimum of 10 different potential topics/issues must be identified, citing at least two sources of information for each topic/issue identified. The following format must be used:

    1. ISSUE: The UN's role in Global Justice

    SOURCES:
    United Nations home page
    <http://www.un.int>
    accessed 11/01/01

    "New View of the World Court"
    International Herald Tribune, pg. A1
    Thursday, February 1, 1998

    SUMMARY: To what extent has the United Nations become involved in the creation or application of universal criminal codes or principles? How has the international community responded to the United Nations involvement?

3. The professor will review the lists and identify those which the professor approves as suitable topics for a final paper.

II. OUTLINE: Selection of Paper Topic and Outline - due by OCTOBER 20

Student will submit: (a) the selected topic; (b) 2-page outline of the final research paper analyzing the issue in terms of historical, community, societal, and cultural significance; and (c) bibliography consisting of a minimum of 20 sources. Variety as well as substance in the source material will be a consideration in grading of the final paper. In addition to scholarly journals, sources may include films, internet sites, and other media and sources.

III. PAPER - due November 20. NO EXTENSIONS CAN BE GIVEN.

Minimum requirements of the paper are

a. Table of Contents
b. Bibliography
c. Minimum of 10 typed, double-spaced pages of text
d Footnotes (or endnotes)

SUGGESTED WEBSITES FOR
CCJ 4933 GLOBALIZATION AND THE RULE OF LAW

United Nations
http://www.un.org/

NATO (North Atlantic Treaty Organization
http://www.nato.int/

Andean Community
http://www.comunidadandina.org/index.asp

Organization of American States
http://www.oas.org

Association of Southeast Asian Nations
http://www.asean.or.id

Global Policy Forum
http://www.globalpolicy.org/

Political Resources on the Internet
http://www.politicalresources.net/

The World Bank: Globalization
http://www.worldbank.org/html/extdr/pb/globalization/

IMF: Globalization – Threat or Opportunity?
http://www.imf.org/external/np/exr/ib/2000/041200.htm

Globalization (new journal for fall 2001)
http://globalization.icaap.org/

WorldWatch: Globalization and the Environment
http://www.worldwatch.org/topics/globalization.html

The CATO Institute: Globalization Serves the World's Poor
http://www.cato.org/dailys/04-25-01.html

Ecotourism and Globalization
http://www.planeta.com/ecotravel/resources/rtp/globalization.html

WHO: Health and Globalization
http://www.sidint.org/programmes/health/

Globalization, International Law, and Emerging Infectious Diseases
http://www.cdc.gov/ncidod/eid/vol2no2/fidler.htm

PARTICIPANT CURRICULUM PROJECT

GIVING "SPACE" CONTEXT IN MOROCCAN LITERATURE

Bettye S. Walsh
Professor, English
Piedmont Virginia Community College
Charlottsville, VA

Bettye S. Walsh
Submitted to MACECE
Fall 2001

Giving "Space" Context In Moroccan Literature

Purpose of Module

Many cultures define personal, political, familial or religious spaces differently from others. The purpose of this exercise is to focus the attention of a predominantly Western (American) community college literature class on the use of "space" issues as a means of better understanding, in this case Moroccan, culture. From a harem in Fez, to a street in Marrakech, to a repudiated wife from Casablanca, to an exile in Paris, the readings and discussion will focus on the impact of place.

Setting the Context

In Morocco and most other Arab states, the family and the home are sacrosanct, inviolable. A friend may not even inquire about the other man's wife by name and may not even know her name; he may, however, ask after the children or the family. Even in what we might call this "civil sphere," where we give and take information about acquaintances, even these have rules to control, protect and further privatize the man's home.

We will examine four types of "place" specifically as we learn more about the traditional Moroccan life: The constructed places related to the home, to the street/community, to the woman repudiated, and to the place in exile.

The *Qa'ida* of Family Spaces

Fatima Mernissi, a ground breaking Moroccan sociologist, wrote about being born in a harem in Fez, Morocco, in her work, *Dreams of Trespass*. (See Corollary Reading for chapter assignments)

Connotation: What are your initial understandings of the word harem and how might that have an impact on your future readings that employ this term? Jot new vocabulary related to this module in your notebook.

Mernissi describes the word "harem" for us in a way that probably does not fit with our understanding or the connotations of the word.

> [H]arem, she said, was a slight variation of the word haram, the forbidden, the proscribed. It was the opposite of halal, the permissible. Harem was the place where a man sheltered his family, his wife or wives, and children and relatives. It could be a house or a tent, and it referred both to the space and to the people who lived within it. (61)

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For three minutes, close your eyes and focus on a particular place that you feel "safe." Do other people share your feelings; in other words is it a personal safe place or a communal one? How did the space take on this "value"? Who controls it and why? Does your larger community offer spaces of safety? Where and why?

One Example: On the Island of Hawaii, when tribal families and royalty still ruled, there was a beautiful ocean-side area designated for sanctuary. Even if the individual had committed a crime such as stepping on the shadow of royalty or breaking a communal rule, if he could reach this place he was safe. Everyone agreed on the rules. To violate the sanctity of the area was wrong even if the person inside was corrupt. Places are not necessarily politically neutral. What do you think?

From her discussion with her grandmother, Mernissi learns about "space(s)" and the politics, the rules, *qa'ida*, which govern them. Grandmother and Mernissi discuss these rules and find them hard on women:

> The next thing she said was that any space you entered had its own invisible rules, and you needed to figure them out. "And when I say space," she continued, "it can be any space—a courtyard, a terrace, or a room or even the street for that matter. Wherever there are human beings, there is a qa'ida, or invisible rule. If you stick to the qa'ida, nothing bad can happen to you." In Arabic, she reminded me, qa'ida meant many different things, all of which shared the same basic premise. A mathematical law or a legal system was a qa'ida, and so was the foundation of a building. Qa'ida was also a custom, or a behavioral code. Qa'ida was everywhere. Then she added something which really scared me: "unfortunately, most of the time, the qa'ida is against women." (*Dreams* 69)

Of course house-spaces might be fortress-like opening onto a courtyard closed away from the street.

> Our Harem in Fez was surrounded by high walls and, with the exception of the little square chunk of sky that you could see from the courtyard below, nature did not exist. Of course, if you rushed like an arrow up to the terrace, you could see that the sky was larger than the house, larger than everything, but from the courtyard nature seemed irrelevant. It had been replaced by geometric and floral designs reproduced on tiles, woodwork, and stucco. The only strikingly beautiful flowers we had in the house were those of the colorful brocades which covered the sofas and those of the embroidered silk drapes that sheltered the doors and windows. You could not, for example, open a shutter to look outside when you wanted to escape. All the windows opened onto the courtyard. There were none facing the street. (*Dreams* 57)

Even some spaces within the house were too public for certain activities. The courtyard was very public with men and boys of the family moving about from one salon to another talking business or working on projects: "You could never really have fun for long in the courtyard; it was too public" (*Dreams* 8.).

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The front gate, *hudud* or frontier (also a sacred boundary), delineated the space beyond which a wife or female family member would have to receive permission, sometimes multiple permissions to cross:

> Mother could not even step out of the gate without asking multiple permissions, and even then all she could do was visit the shrine of Moulay Driss (the patron saint of the city) or her brother who happened to live down the street, or attend a religious festival. And poor Mother always had to be accompanied by other women of the household, and by one of my young male cousins. (*Dreams* 39)

The space inside the house—the harem—was "safe" but everywhere else was not.

Even the personal body space was not individually controlled. A woman protected this space with a head veil and a caftan type, ankle length dress covered completely by a hooded *djellaba*. Since modesty was not as serious an issue inside the harem, dress was more relaxed. But the schism caused by modernity was a part of harem discussions about attire.

> "Dress says so much about a woman's design's, " she said." If you plan to be modern, express it through what you wear, otherwise they will shove you behind the gates. Caftans may be of unparalleled beauty, but Western dress is about salaried work." I therefore grew to associate caftans with lavish holidays, religious festivals, and the splendors of our ancestral past and Western dress with pragmatic calculations and stern, professional, daily chores. (*Dreams* 85)

Mernissi also joked that the younger generation of males were looking more and more like the French soldiers who held Morocco in a protectorate. She recalls Uncle saying of the nephews, "One day, we will probably manage to throw the French out, only to wake up and find out that we all look like them" (*Dreams* 85).

Examine the architecture of traditional Moroccan homes. Find at least four pictures with perspectives from within and without the house and recall the representative qa'ida, which might be associated.

The *Qa'ida* of the Street

Fernea paints a picture of one of the most famous Moroccan towns, Marrakech. She, her husband and children have come to Morocco to live and study for a year. It is a space that is totally foreign to the family, but particularly so to Fernea and her children. As they are learning the "rules" of the place, they feel like outsiders.

If you are from a small community, describe the main street with its significant monuments, places of worship, hangouts. If you are from a larger town, select a discreet area and describe the elements of daily life that go on in the community. How are people included and excluded by these spaces?

Early on, Fernea goes to the French settlement to shop and socialize. How can space within the same "place" be so different? As you read, note incidents where the family feels excluded and why. Can you explain the role of the roof as a part of women's space and its place in building community?

A space that adds to the town's fame is the square known as Djemaa el Fna. Fernea has many comments about this almost magical space. What are its characteristics and how did they come to be so?

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Notice the spaces that carry with them exclusions. Some of these exclusions are personal, some religious, and some political. Note especially how Fernea feels when Aisha takes her to the Moussem of Moulay Ibrahim. How does Aisha justify breaking this rule by taking Fernea in? What is *baraka*? How is it gotten, how is it given, and what is Fernea's reaction?

As you read Elizabeth Fernea's *A Street in Marrakech* list the qa'ida that emerge from her anthropological study. Briefly note different places that seem to have different "rules." Who makes them? Who do they benefit?

The *Qa'ida* of the Self

Leila Abouzeid's novel, the *Year of the Elephant*, gives us a compelling look at a woman who does the right thing, who sticks to the *qa'ida*, who respects her place and role but for whom something bad happens.

Who are the major characters in this novella? How did they act? Why did they act in the ways they acted?

How does the history of colonization have an impact on the protagonist?

Can historical events have an impact on the rules of place that govern individuals? Did the resistance movement enslave or free women?

Does a religious or philosophical dictate impact "place." Is an understanding of Islam or the history of Morocco important to decoding the story? The only area that Islamic law still has control over is family law. While poverty is a problem to both sexes, the shar'ia, or Islamic family law, is particularly difficult for women. Here are some issues the people of Morocco struggle with:

Repudiation: the act of a husband saying 3 times "I repudiate you" and thus dissolving the marriage with no financial or moral responsibility. He can only repudiate the same wife 3 times.

Divorce: Divorced women are social outcastes; they are virtually excluded from society. Since the Islamic marital age is 16 and education so poor, most divorced women have no means of support after divorce.

Adoption: Adoption is not allowed. This law also exacerbates the problem of illegitimacy.

Out-of-Wedlock babies: Since these children cannot be adopted, there is no way to give them a name or a nationality. Therefore there is no social network to whom they belong or by whom they are supported. Most of these "children of sin" become street children.

Inheritance: Boys receive 1 full share and a girl receives only ½.

Polygamy: A man can take up to four wives under the Koran.

Can you find other forms of controls set by the shari'a that have a clear impact on the place as a woman might experience it?

Why is repudiation (often called "getting the envelope") and how might it be symbolic in the novel?

Rules do change, but the change didn't help all the people who had participated in the struggle for independence.

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> These days my husband needs a wife who will offer cigarettes to his guests and help pave the road to the top for him by any means necessary. (54)

She finds that the things she thought she was fighting for are now out of favor:

> You don't like me eating with my fingers? It doesn't please you that I sit with the servants? We fought colonialism in their name and now you think like the colonizers!" (54)

The rules for who she is as a person have changed and she must find a way to go on.

The *Qa'ida* of A Moroccan Exile in France

The Arab Muslims conquered Morocco in eighth century AD. Evidence of the early brilliant civilizations abounds. By the 16th century, several European countries became interested in taking over Morocco. Not until 1912 was the feat accomplished: the French established a protectorate. The language changed, method of government, even administrative complexes were moved and rebuilt to reflect French control. This was a difficult time for the Moroccan people, and after a long resistance movement, they expelled the French in 1956. The economy of Morocco did not flourish, and it was only natural that many of the skilled French speaking Moroccans would go to France to find work, thereby supporting their families back home. Tahar Ben Jelloun tells the raw story of a man in exile in his novel *Solitaire*:

> Twenty-six years and a few sparks in this dog-sick universe. I feel something dying here. Tenderness and time. Necessity is a knife that cuts the flesh. Moha used to say "money, loads of money'. Money bleeds the sky, bleeds hearts dry. It's a slow executioner. What are we doing in this country, in this supermarket of blood and sweat, of slavery and indifference? (4-5)

To be an exile in a foreign land can be a very difficult experience, especially if the individual and the host country believe the historical verbiage of superiority/inferiority

If the Arab émigrés are so despised why are they allowed in country? What might France's role or complicity be in this scenario?

Ben Jelloun's narrator is handed a sheet of rules before he enters his building:

> --It is forbidden to listen to the radio after nine o'clock;
> --It is forbidden to sing in the evening, especially in Arabic or Berber; ....
> --It is forbidden to die in the room, or within the confines of the building; (go and die somewhere else; at home for example, it's more convenient). (9)

These rules are not issued because the family needs protection or because the space is sacred or because women need to be guarded. These rules of place exist to dehumanize and foster a man's feelings of inferiority in another country.

He feels he must stay to pay the bills of his family but the space offers tremendous almost unbearable solitude:

> --Doctors...don't have a remedy for exile, for solitude...You have to admit that our solitude is unique, it's heavy and foreign....(86)

Thus the title of the novel becomes a metaphor for the narrator's experience of this place.

Conclusion

Your final project should help you synthesize notions of place that you have identified in the Moroccan prose that forms the basis of this course. As a result you should examine some "aspect" that is included in at least 3 of the 4 books. You may find some research helpful, but don't try to substitute the research of others for logical tight arguments with snippets of text to support your position. The project should be equivalent to 10 typed pages and must include a Works Cited page for texts or corollary materials. It should conform to the style sheet of the Modern Language Association. As you develop your paper, keep in mind the oral presentation. This is not an opportunity to simply read your paper. You must confront the differences in written and oral production and prepare accordingly. Feel free to include visual aids or brief handouts with your oral presentation.

Reading Assignments

Week One

Mernissi, Fatima. *Dreams of Trespass: Tales of a Harem Girlhood.* Perseus Books. Cambridge MA: 1994.

Read pages 1-81.
Journal Entry: What seem to be the major differences between the town harem and the farm harem and why.

Week Two

Mernissi, Fatima. *Dreams of Trespass: Tales of a Harem Girlhood.* Perseus Books. Cambridge MA: 1994.

Read pages 83-156.
Journal Entry: As you read *Dreams of Trespass* list the qa'ida that emerge from her childhood experiences. Are there similar rules from your childhood? How are they the same or different?

Week Three

Mernissi, Fatima. *Dreams of Trespass: Tales of a Harem Girlhood.* Perseus Books. Cambridge MA: 1994.

Read pages 155-230.
Journal Entry: The *hammam* is a constructed place in the Moroccan community. What role does it seem to play from your reading.

Composition: The ideas of "escape/change" are reflected in metaphors of storytelling, family theater, and the notion of magic. Why is there a struggle between the past and the present in Chama's mind?

Week Four

Fernea, Elizabeth Warnock. *A Street in Marrakech.* Prospect Heights, IL: Waveland Press, 1975.

Read pages 21-114.
Journal Entry: Fernea frequently describes The Square as having a "fairy tale" quality. How does the Westerner see this place as opposed to how a local might see it. Can a description of a place be dismissive?

Week Five

Fernea, Elizabeth Warnock. *A Street in Marrakech.* Prospect Heights, IL: Waveland Press, 1975.

Read pages: 195-305.
Journal Entry: How do the holy spaces and words/actions of the shuwafa's create the notion of sacred space?

Week Six

Abouzeid, Leila. *The Year of the Elephant.* Trans. Barbara Parmenter. Austin: University of Texas, 1989.

Read Introduction by Fernea and chapters 1-3.
Journal Entry: Some of the qa'ida that governs the space of women is the Muslim family law. In Morocco this is the only part of the law that the clerics still control. Please research repudiation, divorce, or adoption in Morocco and write a journal entry reflecting what you find.

Week Seven

Abouzeid, Leila. *The Year of the Elephant*. Trans. Barbara Parmenter. Austin: University of Texas, 1989.

Read chapters 4-5.
Journal Entry: Research the plight of women---the spaces they now inhabit---and reflect on these in the context of modernity.

Week Eight

Note: This novel is very poetic and painful. There are many rather blunt references to human sexuality, which the author uses to intensify his isolation and perhaps suggest the unnaturalness of his plight.

Ben Jelloun, Tahar. *Solitaire*. Trans. Gareth Stanton and Nick Hindley. London: Quartet Books, 1988.
Read introduction and pages 1-29.
Journal Entry: How does the narrator portray the space he now inhabits.

Week Nine

Ben Jelloun, Tahar. *Solitaire*. Trans. Gareth Stanton and Nick Hindley. London: Quartet Books, 1988
Read pages 31-65.
Journal Entry: Compare the space he remembers---home---to the place of exile.

Week Ten

Ben Jelloun, Tahar. *Solitaire*. Trans. Gareth Stanton and Nick Hindley. London: Quartet Books, 1988
Read pages 66-111.
Journal Entry: What does the narrator mean when he says in the final passage that words betrayed him and that the book is really his body disguised?

Week Eleven and Twelve

Conferences. Have Project topic approved. Research, and Writing Groups on Final Project.

Week Thirteen

Oral Presentation based on projects.

Week Fourteen

Final Examination

United States Department of Education Seminars Abroad Program 2001

PARTICIPANT CURRICULUM PROJECT

HIST 4231/6231 – HISTORY OF NORTH AFRICA

Dr. Michael B. Bishku
Assistant Professor
Department of History and Anthropology
Augusta State University

HIST 4231/6231 – History of North Africa

Dr. Michael B. Bishku

Office Hours: T & Th 9-10 a.m., W 3:30-5:30 p.m. and T 1-2 p.m., or by appointment in Skinner Hall, Room F-13; tel. nos. **667-4462 / 737-1709**; e-mail: **mbishku@aug.edu** • Also, please feel free to approach me and ask any questions when you see me elsewhere on campus.

Textbooks: The Arabs: A Short History by Philip K. Hitti
North Africa 1800-2000 by Magali Morsy
Africa since 1800 by Roland Oliver & Anthony Atmore
Understanding Islam by Thomas W. Lippman

Objective of the Course: To gain an understanding of the events that have taken place in North Africa – Morocco, Algeria, Tunisia, Libya and Egypt – since the introduction of Islam in the 7th century. Appreciation of geography, writing and speaking skills and critical thinking will be emphasized. **Above all, we want to learn things well and enjoy the experience!**

Grading: Two Map Quizzes – 15 points each 30 points •Countries, cities and physical features.
Two Exams – 50 points each 100 points

All quizzes and exams must be answered using a blue or black pen only!

One Term Paper – typed 12 to 15 pages in length double-spaced, excluding the endnotes and bibliography pages; also, it should have at least 25 endnotes and a bibliography of ten academic sources (e.g. books and journal articles, but not textbooks and general encyclopedias. For contemporary subjects, each magazine or newspaper article counts one-quarter of a book or journal article, while an Internet source counts one-eighth of a book or journal article; in other words, one would have to have more endnotes and sources cited in the bibliography). Students are encouraged to make use of inter-library loan facilities or to travel to Athens, GA or Columbia, SC as ASU's holdings are small.

All term papers must be handed in on the due date or earlier -- no late papers accepted! *50 points*

One Oral Presentation (of the written paper) – 20 to 30 minutes 20 points

Thus, the final grade is computed:
180-200 points – A (90-100%)
160-179 points – B (80-89%)
140-159 points – C (70-79%)
120-139 points – D (60-69%)
below 120 points – F (59% and below)

Graduate students will have an extra assignment – a Book Review of 50 points

Attendance and Make-ups: Students who miss more than 20% of the class may be dropped from the course! Also, attendance on days of quizzes or exams is mandatory as make-ups will only be given as the professor is notified in advance or if documentation is provided because of health problems. In those cases, the quiz or exam must be taken immediate upon return. In the event of car trouble, it must be taken then same day and documentation would help. Students who miss their oral presentation time without an acceptable excuse will not be given another chance. As a courtesy to others presenting and in order to facilitate discussions following the individuals presentations, attendance is expected.

Plagiarism: Any student who copies verbatim, i.e., word for word, from a source without quotation, or paraphrases profound or exclusive information without citation, is guilty of plagiarism. So too are students who use another student's paper from another class. The minimum penalty for doing such is "F" for the assignment, while the maximum penalty is "F" for the course!

Map Items -- Countries

1. Mauritania
2. Mali
3. Niger
4. Chad
5. Sudan
6. Senegal
7. Burkina Faso
8. Nigeria
9. Eritrea
10. Ethiopia
11. Djibouti
12. Somalia
13. Morocco
14. Algeria
15. Tunisia
16. Libya
17. Egypt
18. Spain

Map Items – Cities

1. Nouakchott
2. Bamako
3. Timbuktu
4. Niamey
5. N'djamena
6. Khartoum
7. Dakar
8. Ouagadougou
9. Kano
10. Asmera
11. Addis Ababa
12. Mogadishu
13. Agadir
14. Marrakesh
15. Casablanca
16. Rabat
17. Fes
18. Tangier
19. Algiers
20. Oran
21. Annaba
22. Tunis
23. Kairouan
24. Djerba
25. Tripoli
26. Benghazi
27. Alexandria
28. Cairo
29. Port Said
30. Asyut
31. Aswan
32. Cordoba

Map Items – Physical Features

1. Atlas Mountains
2. Strait of Gibraltar
3. Canary Islands
4. Sahara
5. Cape Bon
6. Mediterranean Sea
7. Gulf of Sidra (Sirte)
8. Sinai Peninsula
9. Red Sea
10. Gulf of Aden
11. Gulf of Suez
12. Gulf of Aqaba
13. Lake Chad
14. Niger River
15. Nile River
16. Malta

Schedule

Week 1 – Geography of North Africa
Week 2 – The Religion of Islam
Week 3 – The Idrissids, Aghlabids, and Tulunids
Week 4 – Fatimids, Almoravids, and Almohads
Week 5 – Marinids, Hafsids, Ayyubids and Mamluks
Week 6 – Ottomans and Sa'dids
Week 7 – Alawis, Husaynis, Qaramanlis and other Barbary Regencies
Week 8 – Trade Routes and Connections with the Sahara
Week 9 – The French in Algeria
Week 10 – Muhammad Ali in Egypt
Week 11 – The French in Tunisia and Morocco
Week 12 – The British in Egypt
Week 13 – The Italians in Libya
Week 14 – The Struggles for Independence in North Africa
Week 15 – Arab Nationalism in North Africa
Week 16 – The Politics of Islam in North Africa

United States Department of Education Seminars Abroad Program 2001

PARTICIPANT CURRICULUM PROJECT

TOURISM IN MOROCCO AND TUNISIA

Scott Youngstedt
Assistant Professor, Sociology

FULBRIGHT-HAYS SEMINARS ABROAD PROGRAM 2001
MOROCCO & TUNISIA

SCOTT M. YOUNGSTEDT, PH.D.

OUTLINE OF INDEPENDENT/CURRICULUM PROJECT

I. Thematic Unit Assignments: Saginaw Valley State University

A. Lecture/Slide Presentation. "Globalization and Morocco,"
Soc 112: Introduction to Anthropology, Fall 2001

B. Lecture/Slide Presentation: "Tourism in Morocco and Tunisia,"
CM 570: Intercultural Communication, Fall 2001.

C. Lecture/Slide Presentation: "Islam in Morocco and Tunisia,"
Soc 360: Sociology of Religion, Fall 2001.

D. Lecture/Slide Presentation, "Moroccan and Tunisian Cultures,"
Soc 365: Modern Africa, Winter 2002.

II. Research Paper: "Tourism in Morocco and Tunisia"

A. Plan to publish in "Current Issues in Tourism" or other professional journal

B. Useful for Lecture/Slide Presentations in Soc 112: Introduction to Anthropology, Soc 301: Applied Anthropology; Soc 365: Modern Africa, CM 570: Intercultural Communication

III. Commentator and Interviewee in Local Media on September 11 and its Aftermath

A. Emphasis on my personal experience and research with people in Morocco & Tunisia

B. Emphasis on vast majority of Moroccans and Tunisians as non-violent, peace-loving, hard working, friendly, intelligent people

C. (1) Currently Speaking, Delta College Quality Public Broadcasting (TV);
(2) Amnesty International Panel: "Our World After September 11";
(3) Interviewed by Bryce Hoffman of the Saginaw News;
(4) Interviewed by Cameron Knowles of AM 790 Radio of Saginaw;
(5) Interviewed by Vanessa Marr of Valley Vanguard (Saginaw Valley State University Newspaper)

IV. Slide Shows & Power Point Presentations:

A. 350 slides from my personal collection and 400 slides on CD-Rom made by Dr. Pamella Seay, seminar participant and photographer

B. One to Two Hour Presentations On:
1. Tourism in Morocco & Tunisia
2. Religion: Islam, Judaism, Christianity in Morocco & Tunisia
3. Globalization in Morocco & Tunisia
4. Everyday Life in Morocco & Tunisia: Markets, Streets, and Homes

C. Audiences
1. Saginaw Valley State University Students
2. Handley Elementary School (Saginaw, MI) Students
3. People to People International, Saginaw Chapter

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Globalization and Tourism in Morocco and Tunisia

Dr. Scott M. Youngstedt
Saginaw Valley State University

INDEPENDENT/CURRICULUM PROJECT

Fubright-Hays Seminars Abroad Program 2001
"The Challenges of Globalization in Morocco and Tunisia"

I. Title of the Curriculum Project

Globalization and Tourism in Morocco and Tunisia

II. Summary of the Project

A. Thematic Unit Assignments: Saginaw Valley State University
(See appendix for example)

1. Lecture/Slide Presentation: "Globalization and Morocco," Soc 112: Introduction to Anthropology, Fall 2001.

2. Lecture/Slide Presentation: "Tourism in Morocco and Tunisia," CM 570: Intercultural Communication, Fall 2001

3. Lecture/Slide Presentation: "Islam in Morocco and Tunisia," Soc 360: Sociology of Religion, Fall 2001

4. Lecture/Slide Presentation: "Moroccan and Tunisian Cultures," Soc 365: Modern Africa, Winter 2002

B. Research Paper: "Tourism in Morocco and Tunisia"
(See Appendix)

1. Plan to Publish in *Current Issues in Tourism* or other professional journal

2. Useful for Lecture/Slide Presentations in Soc 112, Soc 365, CM 570, Soc 301: Applied Anthropology

C. Commentator and Interviewee in Local Media on September 11 and its Aftermath

1. Emphasis on my personal experiences and research with people in Morocco and Tunisia

2. Emphasis on vast majority of Moroccans and Tunisians as non-violent, peace-loving, hard working, friendly, family oriented, intelligent people

3. (i) Currently Speaking Program, Delta College Quality Public Broadcasting (TV); (ii) Amnesty International Panel: "Our World After September 11; (iii) Interviewed by Cameron Knowles of WSGW AM 790 Radio of Saginaw; (iv) Interviewed by Bryce Hoffman of the *Saginaw News*; (v) Interviewed by Vanessa Marr of *Valley Vanguard* (Saginaw Valley State University)

D. Slide Shows and Power Point Presentations

1. 350 Slides from my personal collection and 400 slides on CD-Rom made by Dr. Pamela Seay, seminar participant of photographer

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   i. Tourism in Morocco and Tunisia
   ii. Religion: Islam, Judaism, and Christianity in Morocco and Tunisia
   iii. Globalization in Morocco and Tunisia
   iv. Everyday Life in Morocco and Tunisia: Markets, Streets, and Homes

3. Audiences
    i. Saginaw Valley State University Students
    ii. Handley Elementary School (Saginaw, MI) Students
    iii. People to People International, Saginaw Chapter

III. Grade Level

University Undergraduate Students: Primary Target Audience

Lecture/Slide Presentations Adaptable for Elementary Student Learning

IV. Key Questions

Globalization

What is globalization?

What are the challenges of globalization in Morocco and Tunisia?

What are the challenges of economic globalization in Morocco and Tunisia?

What are the challenges of political globalization in Morocco and Tunisia?

What are the challenges of cultural globalization in Morocco and Tunisia?

Tourism

What are the challenges, opportunities, and threats posed by tourism in Morocco and Tunisia?

What is the nature of tourism in Morocco and Tunisia?

What are the plans to expand tourism in Morocco and Tunisia?

What is the nature of intercultural contacts between Moroccans and tourists, and between Tunisians and tourists?

What are the disadvantages of tourism in Morocco and Tunisia?

General Anthropological

What is the basic history of Morocco and Tunisia?

What is the nature of political economy in Morocco and Tunisia?

What is the nature of religious practice and belief in Morocco and Tunisia?

What is the nature of everyday life in Morocco and Tunisia? Jobs? Family Life? Leisure? Arts? Markets?

V. Background Notes

I spent six weeks studying globalization, tourism, and culture in Morocco and Tunisia, drawing from lectures presented to Seminar Participants, my Independent/Curriculum Project on Tourism in Morocco and Tunisia, and research methods such as participant observation, focused observations, and interviewing.

VI. Standards

I carefully observed all of The "Terms and Conditions of the Award" as spelled out by the Fulbright-Hays Seminars Abroad Program

I strive to maintain high social scientific standards in my research and writing about Morocco and Tunisia. Drawing from the Standards of Ethical Practice adopted by the primary organization of my discipline, The American Anthropological Association, I carefully considered ethics in my research. For example: I am careful to respect the dignity and privacy of research participants; I respect research participants' requests for anonymity; I respect the rights of Moroccans and Tunisians who choose not to be included in my research; I do not do anything in my research which may harm Moroccans or Tunisians.

VII. Objectives

My broad objectives are to understand globalization, tourism, and culture in Morocco and Tunisia, and to make these topics interesting and relevant for Saginaw Valley State University student learning in six of the courses I regularly teach, including: Soc 112: Introduction to Anthropology, Soc 125: Global Cultures, Soc 301: Applied Anthropology; Soc 360: Sociology of Religion, Soc 365: Modern Africa, and CM 570: Intercultural Communication.

In addition I seek to provide answers to "three essential questions" posed by the Fulbright-Hays Seminars Abroad Program, Independent/Curriculum Project Guidelines (page 2). These include:

A. "What do U.S. students need to know about the host countries?"
   1. A little bit of "everything"; that is, I assume they know nothing
   2. Globalization, Tourism, Religion, Culture

B. "Why is knowledge about the host countries important for U.S. students?"
   1. To develop understanding and appreciation of cultural similarities and differences
   2. To develop responsible, respectful, engaged global citizens
   3. To develop critical thinking and logical reasoning abilities to recognize that all people of the world are interconnected by globalization

C. "How can I facilitate learning about the host countries?"
   1. Draw from my personal firsthand experiences
   2. Lecture/Slide Presentations: Relevant, interesting, and engaging
   3. Artifact Presentations: Relevant, interesting, and engaging
   4. Research Papers: Publishing and Presenting

VIII. Materials

Artifacts to Share with Students: Rugs, Textiles, Jewelry, Paintings, Leather Goods, Wood Products

Slides: (See II. Summary of the Project, Above)

See XI. Additional Resources and XII. References, Below

VIII. Strategies

Lecture/Slide Presentations on Particular Topics: Globalization, Tourism, Religion, Culture.

Extended Case Studies/Units on Particular Countries: Soc 365. Modern Africa Course.

Paper Writing and Presentation

IX. Assessment

I will carefully monitor student feedback in class and in their evaluations of my courses to assess the effectiveness of my presentations on Morocco and Tunisia. In particular, I will seek evidence related to the three essential questions outlined in "VII. Objectives" above.

I plan to publish my paper, "Tourism in Morocco and Tunisia."

I plan to present papers drawing from my research in Morocco and Tunisia at the Annual Meetings of the American Anthropological Association and the African Studies Association.

X. Follow-Up Activities

I am continuing to polish my paper, "Tourism in Morocco and Tunisia" for publication.

I am continuing to develop lecture/slide presentations for use in a wide variety of classes.

I am developing a unit on North Africa, with a special focus on Morocco and Tunisia, for use in my Soc 365: Modern Africa course.

I am planning to return to Morocco as part of my planned sabbatical leave for the 2002-2003 academic year to continue my research on tourism.

XI. Additional Resources

I have established solid contacts with the 15 other Seminar participants, the escort/interpreter, the two professors who conducted our Orientation Program, and about 10 of professors and professionals who presented lectures in Morocco and Tunisia. In my past experience, I know that it can take many years to establish productive contacts for doing research in an African country. I strongly feel that one of the great strengths the Fulbright-Hays Seminars Abroad Program is that it allowed me the wonderful opportunity to make many important contacts in a relatively short period of time.

XII. References

See My References Cited Page in My Paper "Tourism in Morocco and Tunisia"

Extensive, Carefully Organized, Lecture Notes on More than 50 Lectures Presented for Seminar Participants as Part of Orientation at the University of Massachusetts, and in Morocco and Tunisia

Journal Notes from Seminar Experience

Reading List prepared for Seminar Participants

APPENDIX

Lecture/Slide Presentation: Globalization and Morocco
Dr. Scott M. Youngstedt

OUTLINE NOTES
(Includes 45 slides)

I. INTRODUCTION

A. Maps

B. Population: 30 million

II. FOUR C'S OF CONTEMPORARY MOROCCO
(This section adapted from Mendicoff 2001)

A. Crossroads: (Africa, Asia, Arab, Europe); Cultural hybridity; transnational identities; mediator; linguistic skill pride

B. Colonialism (and its legacies): Non-violent end; easier integration with Europe

C. Continuities (regime, foreign policy, economy, religion)
1. Regime: Monarchy established in 1672 Alawi dynasty; legitimacy through claim of descent from the Prophet Mohammed; one of world's oldest perhaps strongest monarchy; King Mohammed VI
2. Foreign Policy: Pro-West
3. Economy: Largely state run; new push to privatization
4. Religion: Islam as faith and culture
5. History: Venerated; e.g. world's oldest university; ancient cities

D. Change (contrasts and change)
1. Urbanization
2. Multiple identities: National, ethnic, religious
3. More and more global information and awareness; less government control
4. Politics becoming more democratic

III. GLOBALIZATION AS DIVERSITY AND MOVEMENT OF PEOPLE

A. Amazirghi ("Berber") indigenous people
B. Roman Empire: 4th century B.C. to 1st century A.D.
C. Jewish: ancient
D. Christian: 3rd century
E. Arab/Muslim: 7th century; by 9th century thriving, highly advanced cities
F. West African: mostly slaves of Arabs and their descendants; transient migrants
G. Moroccan migrants: 2.5 million in Europe; many come home for summer; almost all families affected; "brain drain"
H. Tourism: 2.5 million visitors per year; 2 million from Europe
I. European expatriates: 100,000
J. Two Spanish Colonies within Moroccan borders
K. Peaceful, harmonious
L. Pride in cultural identity/identities; family as center of life
M. Hybrid, transnational identities

N. Languages: Moroccan Arabic, Modern Standard Arabic, 3 Amazirghi dialects, French, English
O. Young: 70% below 25
P. UN Human Development Index: 126 of 174 nations

IV. ECONOMIC GLOBALIZATION: MOVEMENT OF MONEY, GOODS, AND TECHNOLOGY

A. Auto, railroad, industry, everyday goods at markets
B. Agriculture: 80% of investment for export market; 1970s self-sufficiency; today dependence
C. Phosphates-export
D. Fishing
E. Light industry: textiles, electronic, pharmaceuticals
F. Tourism
G. GNP: $91 Billion cf. U.S. GNP $ 9255 Billion
H. GNP/Capita $3,600 cf. U.S. GNP/Capita $33,900
I. SAP-World Bank/IMF: Privatize; cut education, health, social programs
J. Macro-growth in 1990s; has not trickled down; increasing inequality
K. 20% in absolute poverty: less than $1 per day
L. Foreign trade: 70% with Europe, especially France and Spain; 7% with Arab nations; 2% with Sub Saharan African nations
M. EU Free Trade Agreement by 2010: No customs duties to protect local economy; frightening to a weak economy
N. GDP: 25% agriculture; 25-40% informal economy
O. Banks, ATMs, Stock Exchange
P. Remittances from Moroccans abroad: $2 Billion annually

V. GLOBALIZATION AS MOVEMENT OF MASS MEDIA

A. Internet: well developed
B. Films/Videos: Popular European, American, Arab, Indian
C. TV: 2-3 million satellite dishes; dozens to hundreds of channels; 15 years ago: one TV station operating about 5 hours per day
D. Cell phone: 5 million

VI. GLOBALIZATION AS MOVEMENT OF INFORMATION

A. Global information increasingly available and nearly impossible to censure; if information is censured can simply go to Internet
B. Islam: 7th century onward
C. Democracy: Some new questions regarding legitimacy of monarchy
D. Human Rights Movements (again global influences): reparations for political prisoners; books by released political prisoners; feminism
E. Morocco Not just a passive recipient of global information, also an initiator
    1. Muslims and Jews living in peace in Morocco
    2. Islam: Spain, North Africa
    3. Islamic architecture: Spain, North Africa
    4. Migrants
    5. World famous cuisine

VII. GLOBALIZATION AS PUBLIC CULTURE: OLD/NEW; LOCAL/GLOBAL

A. Surface contrasts
   1. Ancient cities; mosques; architecture; islam
   2. Western Union, Pokemon, Coca Cola, Soccer, Beer and wine

B. Not contrasts: One Complex World
   1. Combinations
   2. Hybridity
   3. Syncretic

VIII. GLOBALIZATION PRESENTS OPPORTUNITIES & THREATS TO MOROCCO

A. Opportunities
   1. For individuals to work elsewhere
   2. For transnational corporations in Morocco
   3. Positive for wealthy Moroccans
   4. Information and culture exchange

B. Threats
   1. Identity threatened? MTV, McDonald's, etc.
   2. Amazirghi and Arab language under threat
   3. Fear of competition; corporate imperialism
   4. Negative for poor; many getting poorer; smaller safety net

References

Lecture Notes, Various Lectures presented for Fulbright-Hays Seminars Abroad Program 2001, "The Challenges of Globalization in Morocco and Tunisia"

Mendicoff, David
2001 What Does 'Globalization Mean? Fulbright-Hays Seminars Abroad Program 2001, Orientation Program, University of Massachusetts-Amherst, July 21.

Tourism in Morocco

Dr. Scott M. Youngstedt
Saginaw Valley State University

Submitted in partial fulfillment of:

Independent/Curriculum Project
Fulbright-Hays Seminars Abroad Program 2001
Morocco & Tunisia

Outline of the Paper

I. Introduction

II. The Basics: An Overview of Tourism in Morocco

III. Morocco's Goals to Expand Tourism

IV. Intercultural Encounters between Morcoccans and Tourists

- A. Advertising
- B. Participant Observation & Focused Observations
- C. Enriching Exchanges and Cultural Learning
- D. Staged Authenticity
- E. Development of Self-Contained Tourist Facilities
- F. Tourist Brigades & Other Strategies for "Cleaning Up" Morocco
- G. Two Social Settings Kept Off Limits to Tourists: Mosques and Homes

V. Real and Potential Threats of Tourism to Morocco

- A. Amazirghi Culture
- B. Gnaoua Music
- C. Other Examples of Staged Authenticity of Moroccan Culture
- D. Marrakech Medina: A Case of "Permanent Tourism"
- E. Environmental Concerns
- F. Labor Issues
- G. Reflections of a Sensitive Anthropologist

VI. Conclusions

Tourism in Morocco

Dr. Scott M. Youngstedt
Saginaw Valley State University

Preface

I consider this a first draft of a paper which I hope to publish in *Current Issues in Tourism* or another relevant professional journal. The paper will also have direct importance to my students in Introduction to Anthropology, Modern Africa, Applied Anthropology, and Intercultural Communication. The first draft only includes information on tourism in Morocco. Several sections, particularly "IV. Intercultural Encounters between Moroccans and Tourists," require further development. I plan to expand the paper to include information on tourism in Tunisia as well as offering some comparisons on tourism in Morocco and Tunisia.

I. Introduction

Globalization may be defined as involving the accelerating transnational movement of people, money and finance, technology and goods, mass media, and ideologies (Appadurai 1990). Despite the fact that tourism is now the largest industry in the world, relatively few scholars have sought to systematically analyze tourism. This paper focuses on tourism in Morocco, analyzing tourism as an important dimension of contemporary globalization. Indeed, tourism involves each of the characteristics of globalization outlined by Appadurai. This paper will consider these five aspects of the globalization of tourism with respect to Morocco, with special emphasis placed on the movement of people and international finance. The paper includes: (1) an overview of the basic parameters of tourism in Morocco, (2) discussion of the ambitious goals of Morocco to expand tourism, (3) analysis of intercultural encounters between Moroccans and tourists and (4) analysis of real and potential threats of tourism to Morocco.

II. The Basics: An Overview of Tourism in Morocco

For centuries, visitors have been attracted the the rich history, cultures, hospitality, and natural beauty of Morocco. According to Bouchita Hajouji (2001), a leading tour operator in Morocco, 2.5 million international tourists arrived in Morocco in 2000. Two million tourists came from Europe, including 677,000 from France; 155,000 came from the

Americas, including 120,000 from the U.S.; 67,000 came from Middle Eastern nations; and 64,000 came from other Maghrebian nations. Tourism is very important to contemporary Morocco as it provides about $2 billion (Dh 20 billion) in hard foreign currency annually, accounting for about 10% of the annual GDP. About 1.5 million Moroccan families are supported through their labor in various dimensions of the tourist industry.

Hajouji (2001) highlights eight major attractions for international tourists:

(1) *Culture and history*: Morocco offers several world famous cities which have been thriving for at least 13 centuries--including Marrakech, Fes, and Meknes. These ancient cities are of great interest for travelers interested in cultures and history. Each has built many modern facilities designed to facilitate international travelers.

(2) *Seaside resorts*: Morocco's 3,500 km of coastline on the Atlantic Ocean and the Mediterranean Sea offer virtually year round opportunities for sun bathing. Agadir is the most popular destination. Seaside tourism is the leading category of Moroccan tourism.

(3) *Sports*: In recent years, Morocco has built facilities accommodating modern water sports, golf, tennis, skiing, and mountain trekking. The relatively compact geography of Morocco enables tourists to ski in various ranges of the Atlas mountains and swim in the ocean on the same day.

(4) *Edge of the Sahara*: An increasing number of tour operators offer "exotic tourism" in the Sahara, which is located in the southern and eastern edges of Morocco.

(5) *Hotels*: The hotels of Morocco themselves are a major attraction. A number of Morocco's five-star Palace Hotels are among the top hotels in the world. Some of these hotels offers enough self-contained amenities that tourists never leave them.

(6) *Nightlife*: Morocco's nightlife is quite varied. While many "modern" nightclubs and discos are available, Morocco also offers visitors a "1001 nights flavor" including "exotic folklore and belly dancing" (Hajouji 2001).

(7) *A Shopping Paradise*: For many visitors, Morocco is a shopping paradise with very high quality handicrafts at very low prices. Indeed, Morocco is very famous for its handmade carpets, leather goods, and brass products.

(8) *Gambling*: In recent years, Morocco has opened several "Vegas-style" gambling casinos.

(9) *Jewish Heritage:* I add Jewish heritage tourism to Hajouji's list. Morocco offers many

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ancient Jewish sites such as synagogues, cemetery, and neighborhoods which are of great interest to Morccan Jewish expatriates living in Israel, France, and the U.S., other Jews around the world, and others interested in Jewish history.

III. Morocco's Goals to Expand Tourism

In February of 2001, King Mohammed VI unveiled his ambitious plans to promote and greatly expand the tourism industry of Morocco. According to Carl Dawson (2001) of Upline Securities, a private organization which offers economic analysis to the government of Morocco, Morocco has extraordinary potential for tourism, but has long been held back by inadequate infrastructure and promotion and by a failure to build effective alliances with the major international tour operators. These conclusions were also drawn by the James MacGregor Report (2001), disseminated by Chemonics International, Inc., a NGO partially funded by USAID. Indeed, King Mohammed VI plans have drawn heavily from the MacGregor Report. The elimination of various obstacles to tourism development is now a Royal priority. King Mohammed VI announced that the government will offer land to tourism project developers at half price, expand guarantee facilities for project financing, and continue the restructuring of real estate back Credit Immobilier et Hotelier (CIH) in order to restore its role as tourism project financier. A mortgage market is also being created to diversify the sources for funding of tourism projects.

The National Tourist Promotion Office (ONMT) is receive extra staffing and funds, and the government and the tourism industry have set 2010 as the deadline to achieve a series of ambitious objectives: raise international arrivals from 2.5 million to 10 million, overnight stays from 14 million to 50 million, hotel capacity from 80,000 beds to 115,000 beds, tourism revenue from $2 billion to $8 billion, and related employment from 600,000 to 1.2 million.

Shortly after the new tourist promotion strategy was announced, a series of new development projects were initiated:

(1) The Saudi group Dalla A! Baraka received official approval for a Dh 6.3 billion tourism project in Agadir involving the construction of several luxury hotels and the development of tourism in the Taghazout region. The project is expected to double Agadir's hotel capacity

to 44,000 beds and create up to 60,000 jobs and $11 billion in related investment;
(2) The government launched a series of resort projects in partnership with private operators: such resorts are planned at Saidia Ras El Ma (10,000 beds and 30,000 jobs), Khmiss Sahel (10,000 beds and 30,000 jobs), Essaouira (5,000 beds), and El Jadida (5,000-10,000 beds);
(3) Club Mediterrannee decided to double its Moroccan hotel capacity to more than 12,000 beds with the construction of six new resorts over the next five years. The government will provide the infrastructure for the Dh 1.3 billion expansion project, which should create 1,500 jobs;
(4) Hotel group Sol Melia signed a partnership agreement with tour operators Accor and Le Palais des Roses International to build a 153 hectare tourism complex near Agadir. The complex will include six hotels offering 6,900 beds, a golf course, a replica of a traditional medina, a conference center, and several thalassotherapy centers. Shareholders in the venture include Akwa, CIH, the Upline group, BMCI, and the Idou Lahyane group;
(5) The Accor group's tourism development fund, Risma, increased its capital from Dh 323 million to Dh 623 million.

While more details could be provided regarding these ambitious plans, the strategy is clear. Morocco, in its quest for hard currency for economic growth and to service debt repayments, is sold on the idea of tourism as a quick fix to earn foreign exchange. In doing so, Morocco clearly finds itself reacting to major trends in corporate economic globalization. That is, they are opening their tourist industry to private investment from around the world. This strategy is likely to bring a complex mix of benefits and costs. In terms of benefits, job creation is seen as crucial. While tens of thousands of jobs are to be created, most of the jobs which will be filled by Moroccans will be at the lower end of the service industry; that is, as maids, waiters, janitors, and the like. This may be beneficial, especially in the short run and particularly if these jobs are filled by people who are currently unemployed. However, most of the profits will go to international tourism operators, not Moroccans. Most of the higher paying managerial positions will be filled by Europeans. In some ways, Morocco seems caught between a rock and a hard place. Whether they like it or not, they must prepare from full free trade the European Union by 2010.

Most government officials and major Morccan tourism leaders are pleased with these

ambitious plans, and are working hard to implement them. Hajouji (2001) agrees that many of Morocco's tourist attractions are not fully exploited. He argues that "globalization is tourism; not custom duties. We must compete with other nations for the same customers." Ben Ali (2001), a professor at Mohammed V University's Center for Strategic Alternatives, echoes these concerns, "Morocco does not have a sufficiently developed tourism structure." Furthermore, he feels that Morocco is constrained by "massive inequality which creates a negative atmosphere. Tourists do not want to see poverty. We must 'clean up' Morocco for tourists." (I will return to this issue shortly.) Aziz Lebbar (2001), owner of the four-star Hotel Menzeh Zalagh in Fes, a Member of Parliament, and important government advisor on tourism development, is an emphatic promoter of tourism. He argues that tourism is "one of the wealthiest things that makes everything work"; that tourism strengthens the economy" that "All [Moroccans] need it, and can't live without it." He is aware of the dangers of rapidly expanding tourism in Morocco. Lebbar acknowledges that "Moroccan culture may be damaged by tourism" but suggests "I do not think it will be destroyed." He concludes that "A choice must be taken" to improve the lives of the 20 to 60% of Moroccans who are unemployed or underemployed, and is convinced that tourism is the answer. He acknowledges that "We are selling all of Morocco" and is encouraging private investment in tourism enterprises.

IV. Intercultural Encounters between Moroccans and Tourists

A. Advertising

This section will analyze advertising and marketing of tourism to Morocco. I draw from a wide range of sources, including: tourism newspapers and magazines distributed in Morocco; newspapers and magazines distributed in Europe and the U.S.; and internet web sites. Suzie Leblanc (2001), Chief of Party of Chemonics International Inc. in Agadir, argues that advertising and marketing of tourism in Morocco is seriously underdeveloped, and has been particularly slow to adapt to internet marketing.

B. Participant Observation & Focused Observations

I will draw from participant observation and focused observations of intercultural encounters between Moroccans and tourists. These are centered in important contexts of

interaction, including: hotels, beach resorts, historical sites, and markets.

C. Enriching Exchanges and Cultural Learning

Only about 5 % of international tourists who travel to Morocco return for a second visit. This is a very low average relative to worldwide return rates (Documentation 2001). Despite this fact which would seem to suggest that many tourists do not enjoy their visits to Morocco, many people enjoy enriching intercultural exchange experiences and wonderful cultural learning experiences. Indeed, a significant minority of tourists (perhaps 15 %) are genuinely interested in meeting Moroccan people and learning about Moroccan culture and are doing so in respectful ways. Moroccans are wonderful hosts with great pride in their culture and history. Moroccans, especially those working in the tourist industry, are among the most highly skilled people in the world at learning languages--many can speak several European languages well--and this promotes effective intercultural communication.

D. Staged Authenticity

The term "staged authencity" refers to the ways local peoples stage cultural practices and events in order to please tourists' expectations, sensibilities, and demands. In the process, many cultural elements are distorted, taken out of context, simplified or otherwise manipulated often in ways which undermine cultural authenticity and integrity. This often leads to efforts to "exoticize" and "orientalize" Moroccan culture.

The adaptation of cultural forms--music and dance, handicrafts, architecture, food--to international tourism is, of course, a fascinating and complex process which is a very important dynamic in contemporary cultural globalization.

E. Development of Self-Contained Tourist Facilities

Currently a number of self-contained tourist resorts are under construction in very important tourist areas of Morocco. These are being designed for tourists to spend their entire vacations within them by offering swimming pools, tennis, "traditional" Moroccan *medina*, "Moroccan food," gift shops, and other amenities. Morocco's Palace Hotels, Club Med resorts, and other resorts already offer these services.

These represent a strategy to reduce intercultural encounters between tourists and Moroccans to a bare minimum.

F. Tourist Brigades & Other Strategies for "Cleaning Up" Morocco

Perhaps as a response to the very low return rate of international tourists, Morocco has been working to enhance the experiences of tourists by shielding tourists from aggressive street peddlers and from poverty. Plain-clothed members of a "tourist brigades" (Documentation 2001) work in markets to chase away aggressive peddlers and beggars. Squatters' shantytowns are razed and their populations dispersed, sometimes to government housing, if they are situated near major tourist facilities.

G. Two Social Settings Kept Off Limits to Tourists: Mosques and Homes

While virtually all of Morocco's social settings are open to tourists, two settings remain off limits: mosques and homes. Morocco jealously guards the dignity and privacy of these settings and will likely do so for the foreseeable future.

There is one important exception: the Hassan II mosque in Casablanca. Elaborate.

V. Real and Potential Threats of Tourism to Morocco

Dawson (2001) argues the ordinary Moroccans feel "fairly little resentment" toward foreign tourists, and are generally very happy to meet foreigners and to sell them handicrafts, offer services and hospitality. My own experiences with Moroccan tourism providers at hotels, beaches, markets, shops, and museums confirms this view. Nevertheless, I am concerned as are many Moroccan intellectuals that this headlong push to promote Moroccan tourism has the potential to increase resentment, damage Moroccan culture, and thus destroy the very qualities which make Morocco so attractive to international tourists.

A. Amazirghi Culture

The Amazirghi (popularly but pejoratively known as "Berbers") are the indigenous people of Morocco. While they may consist of up to one-half of Morocco's population, their culture and language have long been suppressed by the ruling Arab elites of Morocco. Moustapha Ouajjani (2001), a university professor and vocal advocate for the rights of Amazirghi is concerned that tourism presents a major "threat of extinction of

Amazirghi culture." He argues that governmental and private tourism marketing of Amazirghi culture is opposed by Amazirghi scholars because it is not designed to promote serious cultural preservation. Rather, he fears that tourism is a new form of "Orientalism" which only "exoticizes" and "popularizes" Amarzighi culture. Oujjani focuses his critique on the "Festival of Berber Music" which are organized by travel agents and hotels. While Amazirghi musicians and dancers are offered meager wages, hotels reap the benefits of expensive tickets. Local Amazirghi spectators are not invited to attend nor can they afford admission. Indeed these performances are not designed for local consumption. But the heart of the problem, according to Oujjani, is that the musical performances are not authentic Amazirghi performance. Rather they are merely staged to meet the "orientalist" expectations of tourists.

B. Gnaoua Music

The Gnaoua are a small Moroccan sub-cultural group descended from Sub-Saharan African slaves who were brought to Morocco by Arab slave traders. Their hybrid, syncretic culture and language, retains traces of the cultures of Hausa, Berber, and Bambara peoples of West Africa. As such, they are of course, a product of globalization. While most Gnaoua practice Moroccan Sufi forms of Islam, they have retained some of their own, indigenous spiritual and religious practices which have been melded with Moroccan Sufism. In Morocco, they are especially known for their spiritual, trance music and dance traditions. According to Abdelghani Maghnia (2001), an independent philosopher and teacher and a specialist in Gnaoua music, the "global village" offers an enriching exchange of ideas, but it presents difficulties for specific local cultures which "can't be easily translated or transported." Maghnia refers specifically to the co-option of Gnaoua music by the "World Music" recording industry and by Moroccan music festivals presented to tourists. He argues that once spiritual music is commercialized, the music is "de-spiritualized." This is precisely the issue for contemporary Gnaoua music. This music is designed for spefic contexts--spiritual ceremonies. When it is decontextualized, it loses meaning. Today, Moroccan tour directors sponsor Gnaoua music festivals, particularly in Essaouira. They are now sponsored by multinational corporations, including Coca Cola. Indeed I photographically documented glossy Coca Cola advertising posters, with clever eye-catching paintings of "Gnaoua"

musicians, and the slogan "Vivez les rhythmes Gnaoua, Vivez Coca Cola." According to Maghnia, these music festivals are typically performed by non-Gnaoua musicians, offering condensed versions of the authentic songs and dances, and are devoid of spiritual content and import. He believes this offers a severe threat to the integrity of the Gnaoua tradition, and more broadly is concerned that cultural globalization offers a very uncertain future for specific local cultures. I think Maghnia would agree with Lebbar's statement that "We are selling all of Morocco." However, while Lebbar seems pleased with this view, Maghnia would be quite disturbed. He would probably amend Lebbar's statement with "We are selling 'non-authentic, packaged, sanitized' Moroccan culture, and in the process destroying our rich cultural heritage."

C. Other Examples of the Staged Authenticity of Moroccan Culture

The examples detailed above represent a wider trend of the staged authenticity of Moroccan culture. Many more examples may be cited. Many hotels in Morocco now offer belly dancing performances. Belly dancing is a traditional Egyptian custom, but it is widely presented in Moroccan tourist hotels because tourists think it is an exotic, titillating Arab-wide tradition. Tourists can enjoy dining in "authentic" Berber tents on the grounds of many hotels. The Agadir Beach Club offers the "Touareg" at the top of its list of "Cocktail Creations." This is only a creation of the Club, not of the Touareg who are a Muslim who people who would be offended by this disrespectful marketing strategy.

D. Marrakech Medina: A Case of "Permanent Tourism"

I will complete an extended example of a case of "permanent tourism"--in my usage, an example of international travelers buying property and settling in Marrakech and other Moroccan cities. I will draw from my own research as well as Escher and Petermann (2001:1) who begin their article by explaining that "During the sixties, individual members of a growing gay community settled in Marrakech. In the 1980s, UNESCO acknowledged the exotic attractiveness and the cultural significance of the 'oriental medina' of Marrakech by including the town in the world's cultural heritage programme, and the characteristics of the Medina also attract international mass tourism today. Helped by the structural condition of globalization, numerous Western foreigners had moved into the old town by the end of the

20th century. All forms of media, first and foremost the Internet, offer real estate for rent and for sale in many quarters of the old part of Marrakech. In the Medina, the growing group of western foreigners live excessively on a grand scale together with the increasingly impoverished Moroccans."

E. Environmental Concerns

Until the recent past, Morocco paid very little attention to the environmental impacts of international tourism. I will do further research to attempt to identify environmental damage. One source (Documentation 2001) reports that in some areas there is growing competition for water between tourist resort areas and agricultural interests, and that this will be a very critical issue within ten years mainly due to the increasing amounts of water used at tourist facilities. Another example: Inadequate monitoring of historic sites is a serious problem which leads to looting, desecration, and petty vandalism.

Fortunately, the government of Morocco has begun to examine environment issues and think about environmentally sustainable and sensitive forms of tourism. Many such recommendations are offered in the James MacGregor Report (2001). The report includes a comprehensive "sustainable tourism" plan, which includes responding to increasing international demand for "ecotourism" activities such as wildlife observation, hiking, and mountain trekking.

F. Labor Issues

I must carefully review my notes and do further research on a number of labor issues, including: a survey jobs in the tourist industry and labor rights. With respect to latter, child labor remains an important issue in Morocco. One leading tourism promoter, Lebbar (2001), simply explains that "young girls are the best carpet makers because of their small fingers." Child labor is a very sensitive issue, particularly in a very poor country where many families perceive that they need immediate economic contributions from their children in order to survive.

G. Reflections of a Sensitive Anthropologist

The reader may well wonder why I have cited the above examples She might ask,

"If I bring my hard earned money to Morocco, why can't I simply enjoy sun and sand, cocktails, and exotic music?" From her perspective, I might seem to simply be wanting to spoil her "good, clean fun" and valuable contribution to the local economy.

As I will explain in further detail, I believe that responsible, respectful, and sensitive tourist practices offer meaningful and fun experiences while preserving Moroccan cultural integrity and dignity, protecting Moroccan ecosystems, and contributing to the Moroccan economy.

VI. Conclusions

For better or worse, Morocco is proceeding with its plans to quadruple the number of international tourists within the next ten years. This is clearly a critical juncture in the history of Morocco in general and for its tourism industry in particular. I am concerned that short term benefits may be offset by long term costs to the integrity of Moroccan culture. Perhaps my concerns are unfounded and I am underestimating the resiliency of Moroccan culture. Morocco has faced the challenges of globalization for centuries. They have successfully negotiated, resisted, accommodated, and absorbed the Roman Empire, Arab and Muslim conquerers, and French colonialism while maintaining pride and distinctiveness. Nevertheless, I remain convinced that the tourism of the contemporary, privatizing, neo-liberal globalizing world presents a great challenge. Perhaps only time will tell if Moroccans can meet this challenge while protecting dignity and integrity and building their economy.

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PARTICIPANT CURRICULUM PROJECT

UNITÉ D'ÉTUDE:
LE SOUK

UNITÉ D'ÉTUDE:
LES TAPIS ET LES KILIMS DU MAGHREB

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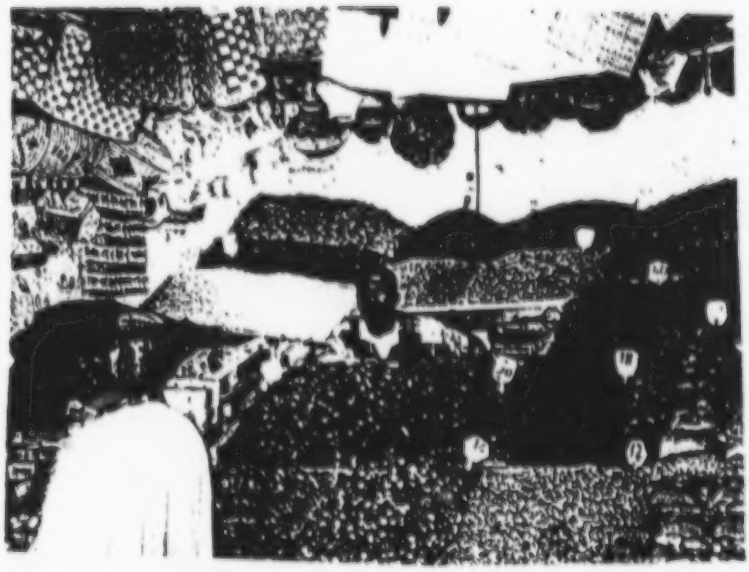
LE SOUK

UNITÉ D' ÉTUDE



ANN E. LINE

FULBRIGHT SEMINAR 2001

GLOBALIZATION IN MOROCCO AND TUNISIA

LE SOUK

Le souk est tout simplement un marché. Il se trouve dans la médina, la partie ancienne de la ville, dans les échoppes et stands miniscules situés dans un labyrinthe de petites ruelles. Les ruelles sont réservées aux piétons et aux ânes chargés de marchandise dont l'arrivée est annoncée par les cris de "barek" (attention!).

Les marchands chacun niché à côté de l'autre présentent les mêmes produits dans les petites échoppes presque identiques. Il existe un certain ordre dans la médina et les souks sont groupés selon le métier (épices, cuivre, fruits secs). A cause de cela, il est facile de comparer et discuter le prix. Les professions "nobles" se trouvent près de la mosquée (marchands de livres, de soie, les orfèvres) tandis que les métiers "salissants" (tanneurs, bouchers) se trouvent à la périphérie des souks.

Dans les souks les marchands appellent le client et l'invitent à acheter. Il n'y a pas de prix affiché. Tout se négocie. Cela devient une sorte de jeu.

Les artisans sont essentiels à la vie de la médina car ils produisent les articles destinés à être vendus dans les souks. Ces artisans travaillent le bois, le métal, la céramique depuis des siècles. Adaptés à la vie moderne mais tout en sauvegardant les traditions anciennes, ces artisans offrent une grande variété de produits et une ville animée.

Le souk est l'une des caractéristiques fondamentales de la vie quotidienne du Maghreb. Le souk, c'est .....la couleur, les bruits, les odeurs, l'animation.

VOCABULAIRE

le souk: le marché traditionnel arabe
la médina: la partie ancienne d'une ville arabe
le marchand: le vendeur
marchander: négocier le prix
l'artisan: celui qui fait un travail artistique ou manuel
le métier: la profession, occupation manuelle
l'échoppe, l'étal,le stand: très petite boutique du souk
quotidien: de chaque jour
le cuir: la peau d'un animal
les tanneurs: ceux qui travaillent le cuir
les babouches: les pantoufles en cuir du Maghreb
les poufs: un gros coussin en cuir qui sert de siège
la maroquinerie: les objets de cuir
les épices: substance aromatique pour la cuisine
les tailleurs: ceux qui fabriquent les vêtements
la djellaba: vêtement arabe long et à capuchon
le caftan: vêtement féminin long et souvent brodé
la chéchia: un chapeau tunisien de laine rouge
le fez: un chapeau marocain de laine rouge
le cuivre: métal de couleur rouge
les dinandiers: ceux qui travaillent le cuivre
les ébenistes: ceux qui travaillent le bois
les coffres: meuble en forme de boîte
les orfèvres: ceux qui travaillent les métaux précieux
la fibule: une broche chez les Berbères
la main de Fatima: une forme (souvent en bijou) qui protège contre le mauvais oeil
la vannerie: des paniers, des objets d'osier

Comment marchander dans les souks

Voici un exemple d'un dialogue:

--C'est combien ces figues-ci?
+Combien tu m'en donnes? Elles sont vraiment fraîches et regarde comme elles sont grandes et juteuses. Tu ne vas pas en trouver de meilleures.
--Si j'en prends quelques kilos, tu me fais un bon prix?
+ Bon, je te fais un sacrifice.....20 dirhams le kilo.
--20 dirhams le kilo, ça c'est pas un très bon prix.
+Mais si, c'est presque donné, un cadeau même.
--Je ne vais pas payer plus que 10 dirhams le kilo.
+Oh la la! 10 dirhams le kilo? Quand même, il faut que ma famille mange! Je te les vends à 15 dirhams le kilo.
--15 dirhams? Regarde comme elles sont vraiment assez petites
+Bon, si tu prends 2 kilos je te les donne pour 12 dirhams.
--Bon, d'accord. J'en achèterai deux.

Voici un autre exemple d'un dialogue:

--Combien vous vendez ce tajine bleu?
+Tu as bon goût. Tu as choisi presque le meilleur tajine que j'ai. Il n'est pas très cher. Il est beau, bien décoré.
--Oui, c'est très joli....mais regarde, il est un peu abîmé.
+Mais non, c'est pas grande chose. Ça fait partie du caractère
--Non, je ne veux rien qui est abîmé.
+Oh regarde un peu, j'en ai beaucoup d'autres.
--Je ne vois rien que j'aime. Je vais regarder ailleurs.
(On commence à partir.)
+Mon ami, ne pars pas. Je vais te faire un bon prix.
--Non, je crois pas. Je voudrais réfléchir un peu.

LE SOUK

TRAVAUX PRATIQUES

FAISONS UNE SIMULATION!

A. On va créer un souk. Chaque groupe (de 2 à 3 personnes) va décider quel métier il va representer dans le grand souk. Il faut rechercher le métier choisi et recréer les produits vendus à son étal. Il faut etre aussi authentique que possible. On peut faire les produits et/ou trouver les photos ou dessins des produits.

B. Un jour la moitié de la classe va présenter ses métiers dans le souk et l'autre moitié de la classe va venir faire son marché au souk.
Marchands: il faut vendre des choses à au moins 3 clients
Clients: il faut acheter quelque chose à au moins 3 marchands différents
Ne pas oublier: tout le monde a besoin de marchander, de négocier le prix; (voir le dialogue)

À faire:

1. faire l'étal
2. écrire un dialogue de 15 bonnes phrases qui se passe au souk et qui montre l'art de marchander
3. faire un tel dialogue devant le prof
4. écrire un reportage sur:
    a. description détaillé de votre stand et de vos produits (attention au vocabulaire)
    b. les ouvrages consultés (bibliographie) Où avez-vous trouvé votre information? (avec les annotations)
    c. les trois choses que vous avez vendues et à qui: donner une bonne description, le prix original et le prix final
    d. les trois choses que vous avez achetées et de qui: donner une bonne description, le prix original et le prix final

Date de la copie préliminaire (dialogue et description du stand):

_____

Date de la présentation (le souk): _____

Quelques sites pour vous aider (souvent avec les photos):

www.skyboom.com (cybersouk)
www.southbazar.com (le grand bazaar)
www.richbond.fr
www.freelance-europe.com/fr/djema2.html
www.souk-el-web.com
www.ifrance.com/cyrilsales/Tunisie/indexen.html
www.capmaroc.com
www.tourismtunisia.com/shopping/index.html

Voici des possibilités pour les souks:

A. les tailleurs: les djellabas, les caftans
B. les bijoutiers: la fibule, le pendentif, la main de Fatima, des bracelets
C. les babouches
D. les maroquiniers: les sacs, les poufs, les selles, la bagagerie, les ceintures, les portefeuilles
E. la poterie, la céramique: les plats, les vases, les tajines, les pots, les carreaux
F. les tapis et les kilims
G. les épices: le safran, la cannelle
H. les dattes et les fruits secs
I. le parfum: les extraits et les essences; le musc, le jasmin, la rose
J. la vannerie: les paniers, les objets d'osier
K. les dinandiers: le cuivre (les plats, les plateaux)
L. les marchands de fruits:les pastèques, les bananes
M. les ébenistes: les meubles (les tables, les chaises) les boîtes et les coffres
N. les marchands des fez; des chéchias
O. l'éclairage: des luminaires, des lanternes, des lustres, des appliques de parchemin
P. les instruments de musique: les tambourines, les darbukas (tambours)
Q. les cassettes de musique: le raï, le gnawa
R. les étoffes: la soie, le coton
S. la broderie: les sets de table, les nappes
T. les marchands des olives, des citrons préservés
U. le henné
V. les tanneurs
W. les orfèvres
X. les bouchers
Y. Souk métal: les brûle-parfum, les heurtoirs

Crédit photographique: Ann E. Line

1. Tunis: la médina, Souk El - Attarine
2. Tunis: les souks de la médina
3. Tunis: la vannerie et les épices
4. Rabat: échoppe de djellaba
5. Agadir: marchand des épices
6. Fès: les tanneurs
7. Fès: les babouches
8. Fès: la maroquinerie
9. Nabeul: la poterie
10. Fès: têtes des moutons
11. Tunis: marchand de chéchias
12. Fès: souk des ébenistes
13. Marrakech: les dattes, les fruits secs
14. Kairouan: échoppe des sandales et des babouches

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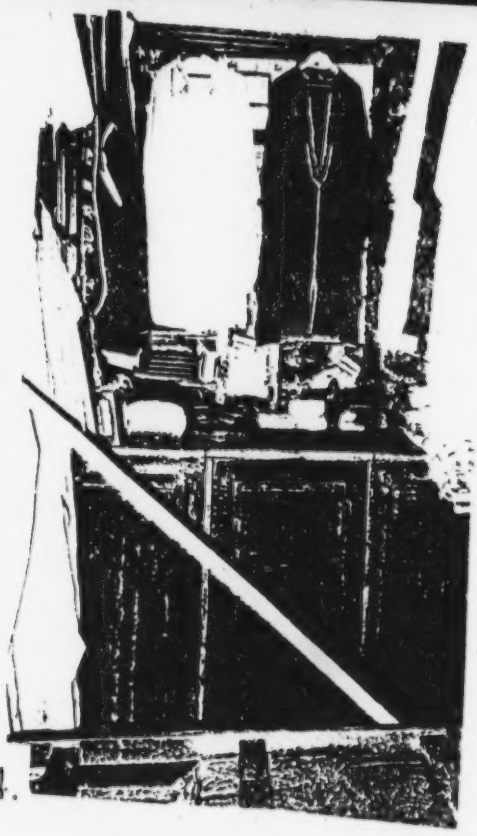
4. 

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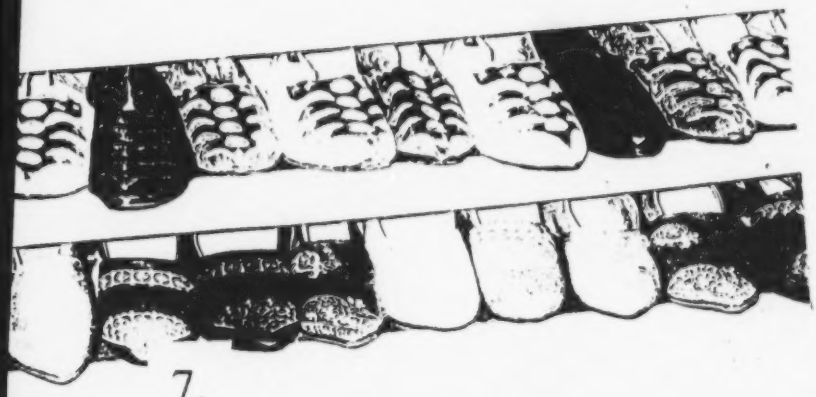

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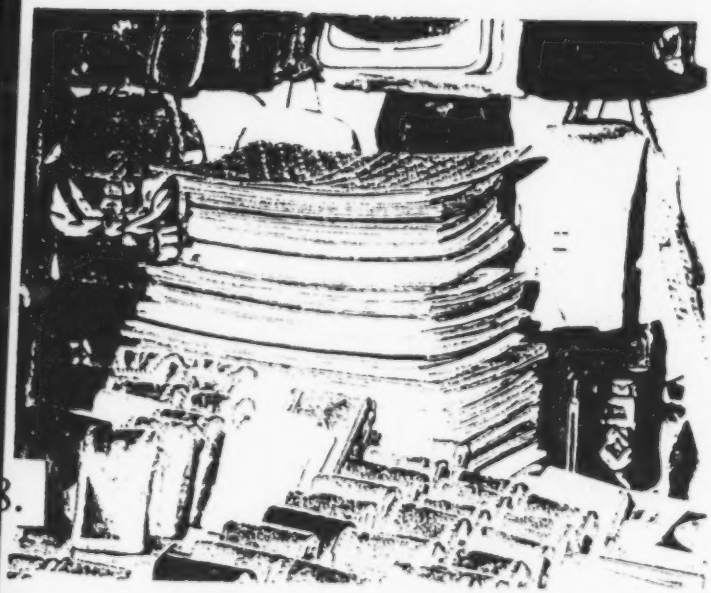

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Les photos prises dans les souks:

11.

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LES TAPIS ET LES KILIMS DU MAGHREB

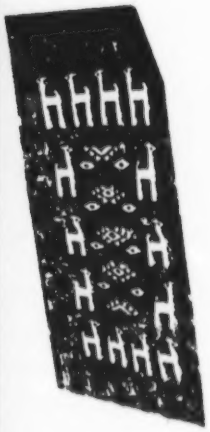
UNITÉ D' ÉTUDE

ANN E. LINE
FULBRIGHT SEMINAR 2001
GLOBALIZATION IN MOROCCO AND TUNISIA

MON TAPIS MAGHRÉBIN

Buts: travailler le français
écrire une rédaction en français
parler en français
analyser les symboles
apprendre sur les tapis et leur importance dans la vie marocaine et tunisienne

Vocabulaire: un tapis: pièce de tissu, souvent noué, qui couvre le sol
un kilim/klim: un tapis tissé, pas noué; de bandes unies
un mergoum: un tissage plus épais et serré que le kilim
un métier vertical: une machine pour faire les tissus
un noeud: un petit point formé en entrecroisant des bouts
nouer: lier avec un noeud
le tissage: action de tisser
tisser: fabriquer en entrecroisant les fils
la laine: matière textile venante d'un mouton
une bordure: ce qui marque le bord/la limite d'une surface
un motif: un dessin répété
un losange ◊
un carré □
un tatouage: un dessin indélébile tracé sur une partie du corps
une teinture: liquide pour colorer les tissus
un médaillon/un écoinçon: un grand motif central
le mauvais oeil: superstition qui apporte la mauvaise chance



Sites à l'Internet pour vous aider:

www.southbazar.com
www.marocshopnet.com
www.peoplink.org/vsouk/people.htm
http://wwwstud.alakhawayan.ma
www.socopa.com.tn/tapis3.htm

Photographie © Ann E. Line

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MON TAPIS MAGHRÉBIN

TRAVAUX PRATIQUES

Vous allez créer votre propre tapis marocain ou tunisien en faisant attention aux dessins traditionnels. Les motifs et les couleurs et la symétrie sont aussi tous importants.

Vous avez besoin de:

1) créer un tapis ou kilim marocain ou tunisien
2) écrire une rédaction en français de plusieurs bons paragraphes (au moins une bonne page tapée à l'ordinateur) pour décrire en détail votre tapis en expliquant votre choix de couleurs et de dessins et ce qu'ils représentent
3) présenter votre tapis et sa description à la classe

Date de la copie préliminaire: _____

Date de la présentation: _____

Photographie © Ann E. Line

tapis rustique

LES TAPIS ET LES KILIMS DU MAGHREB

Le Maroc et la Tunisie sont connus pour leurs tapis et kilims (klims) de laine, de coton, de lin, et de soie. Ces tapis sont souvent divisés en deux grandes catégories: des tapis urbains et des tapis rustiques.

un tapis urbain

On peut reconnaître les tapis urbains par le motif au centre, souvent en forme de losange, et une bordure détaillée. Ces tapis sont caractérisés par la symétrie. La bordure est composée de bandes parallèles qui encadrent un champ central où figure un médaillon (un ecoinçon) entouré de motifs géometriques ou floraux. Chez les Musulmans les motifs floraux et les plantes font référence au paradis céleste. Les bordures ont généralement un motif répétitif en losanges, carrés, ou fleurettes.

Les tapis rustiques (ruraux) sont pour la plupart faits par les Berbères. Chaque région a ses propres dessins et motifs et combinaisons de couleurs (ex. le marron du Haut-Atlas et le rouge de Chichaoua). Dans le Moyen Atlas le motif des losanges est répété beaucoup de fois pour créer un effet d'illusion. Les motifs des tapis rustiques sont très divers et sont souvent tissés asymétriquement. Ils sont inspirés des tatouages.

Le kilim (klim) est tissé, pas noué. Le dessin est souvent complexe, une combinaison géometrique de triangle et de losange. Il rappelle les tatouages des Berbères ainsi que leurs bijoux et poteries. Le tissage est composé de bandes unies géometriques.

Le mergoum est le plus ancien de tissage ras de Tunisie. Il est fait à la main sur un métier vertical. Les formes géometriques de triangle et de losange figurent sur ce tissage rustique.

La valeur d'un tapis vient du temps que l'on passe à le fabriquer et du nombre de noeuds au mètre carré. La valeur dépend aussi de la complexité du dessin, de son âge, et du type de laine.

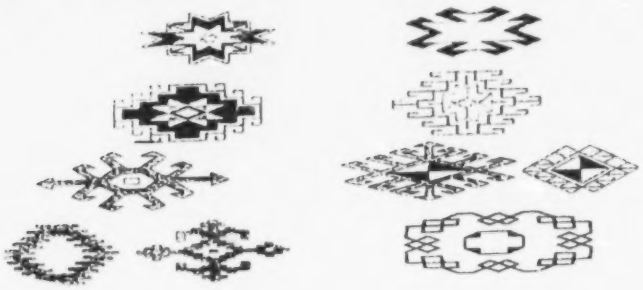
La meilleure laine est celle qui est filée à la main. Elle était teintée en utilisant les plantes végétales, mais de nos jours des teintures minérales sont souvent employées. Même aujourd'hui ce sont des femmes qui tissent les kilims et nouent les points du tapis à la maison.

Pour comprendre un tapis il faut considérer sa composition, son harmonie, sa composition géometrique, ses couleurs, et ses symboles. Les symboles constituent un sens très important.

Photographie © Ann E. Lin

Il existe une grande diversité de dessins souvent symboliques. Voici quelques dessins typiques:

1) **la croix** --- symbole universel et ancien qui établit un rapport entre le centre et le cercle et le carré. La croix est aussi un symbole de tolérance et de quatre religions. Les quatre points de la croix symbolisent la totalité du cosmos. Le point supérieur symbolise le feu, le point inférieur symbolise l'eau, le point de gauche symbolise l'air, et le point de droite symbolise la terre. La croix a beaucoup de variations et de formes.



http://wwwstud.alakhawayn.ma/~GRADUATE_S/carpethome.htm

2) **le coq** --- symbole stylisé qui annonce le lever du soleil et l'appel à la prière des Musulmans.

3) **le crabe ou l'araignée** --- symboles contre le mauvais oeil. Ils symbolisent aussi l'action de tissage comme l'araignée et ses fils.

http://wwwstud.alakhawayn.ma/~GRADUATE_S/carpethome.htm

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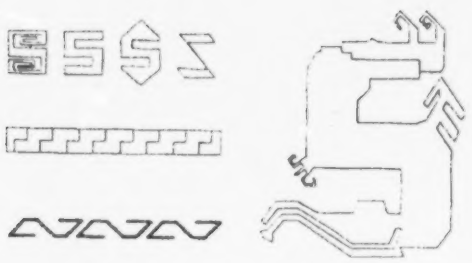
4) **le chameau** --- symbole d'endurance et de la vie nomade.

5) **le dragon ou la lettre "S" stylisée** --- symbole de la force et de la sagesse.



http://wwwstud.alakhawayn.ma/~GRADUATE_S/carpethome.htm

6) --- symbole de la fraternité.

7) **l'étoile berbère à huit points** --- symbole de la fertilité.

8) **les tatouages** --- symboles et protection contre le mauvais oeil.

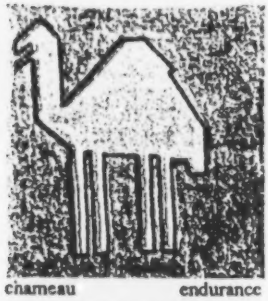
9) **les lignes ondulées et en courbe** --- symboles du flux de l'énergie et protection contre le mauvais oeil.

10) Voir la feuille suivante pour d'autres symboles.

Les couleurs ont aussi une valeur symbolique:

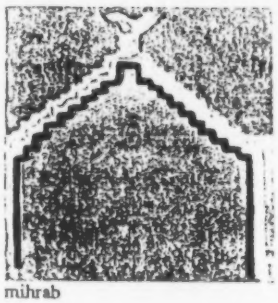
1) **le blanc** symbolise la paix.
2) **le bleu** symbolise la joie.
3) **le noir** est la couleur du désert et symbolise les tentes et les visages des gens.
4) **le rouge** symbolise le sang et c'est la couleur utilisée contre le mauvais oeil.

Voici des symboles qui figurent sur les tapis:

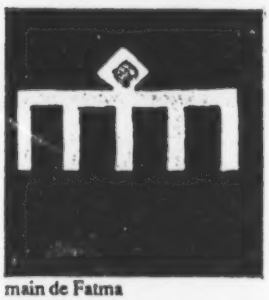


chameau endurance

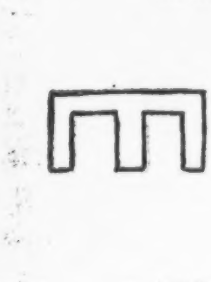
coq résurrection



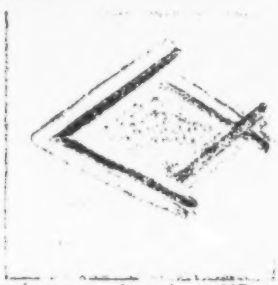
mihrab



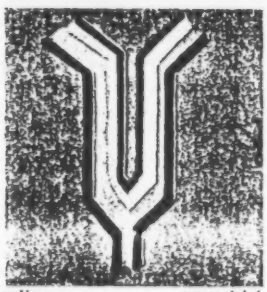
main de Fatma



peigne symbole féminin

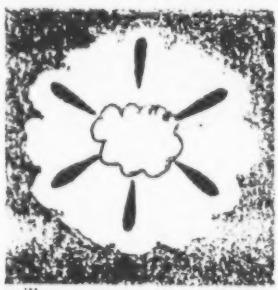


poisson écarte les maléfices

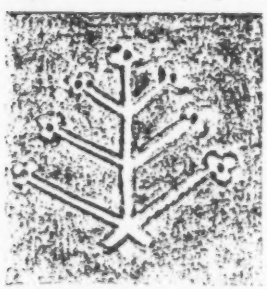


tulipe prospérité

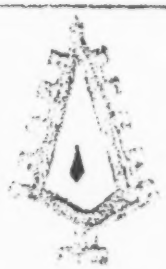
lys pureté



oeillet sagesse



arbre de vie éternité après la mort



cyprès éternite

palmier abondance

Saliha Karoui, Tisseuse à Kairouan. May Angeli, 1990. Cérès Productions, 6, Avenue Abderrahman Azzam, 1022 Tunis. Fax: (216-1) 787 516.

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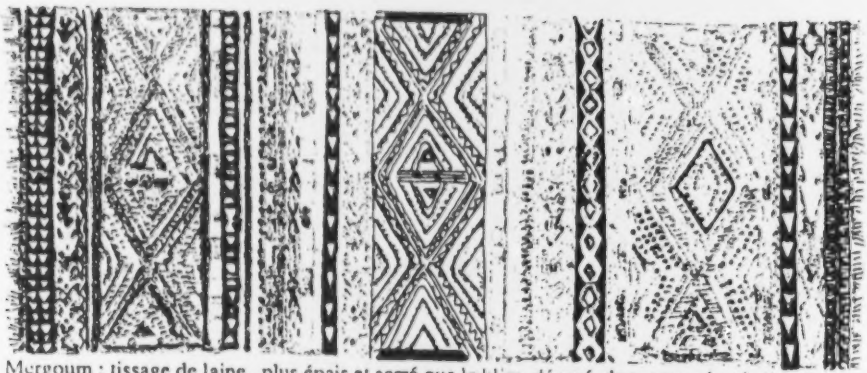
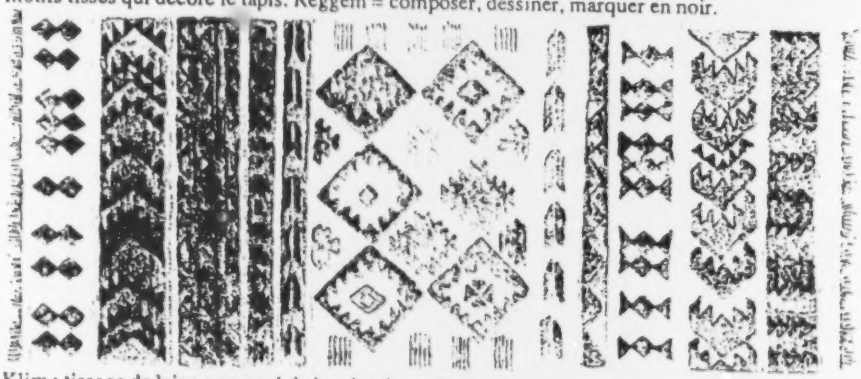
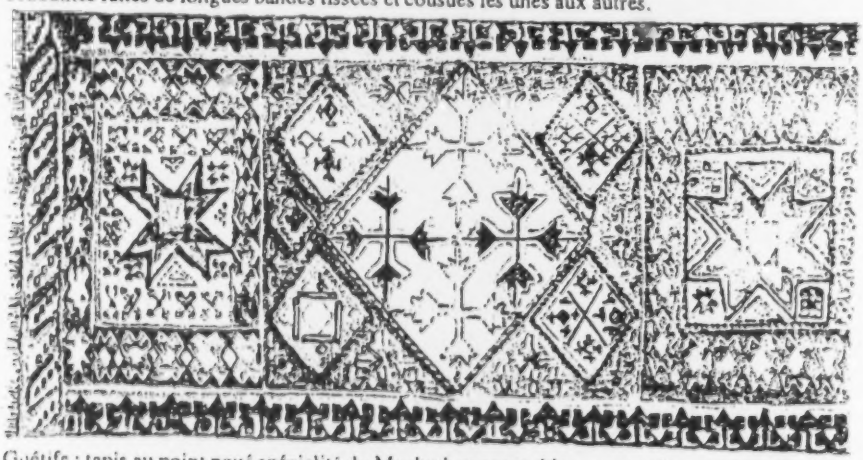


Mergoum : tissage de laine, plus épais et serré que le klim, décoré, de regma, c'est à dire de motifs tissés qui décore le tapis. Reggem = composer, dessiner, marquer en noir.



Klim : tissage de laine composé de bandes de couleurs transversales, héritage des tentures bédouines faites de longues bandes tissées et cousues les unes aux autres.

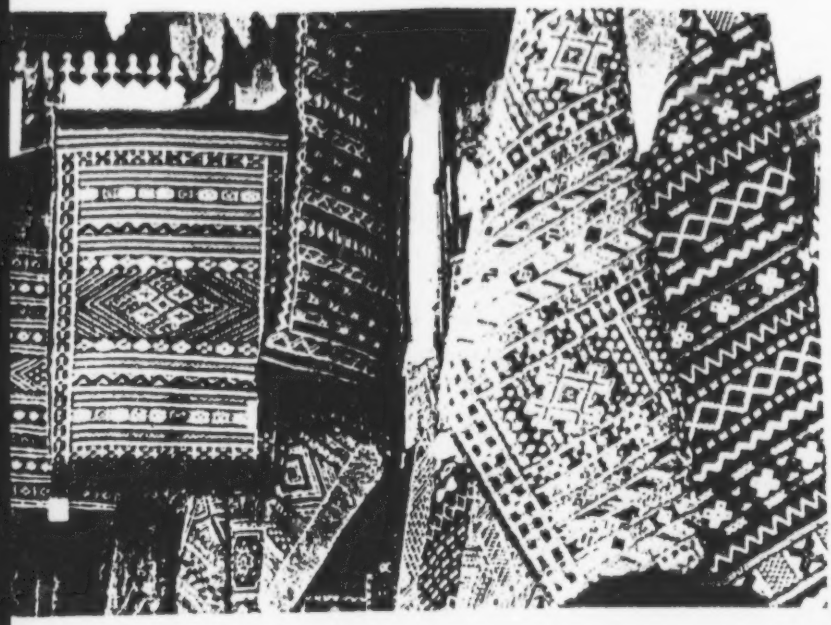


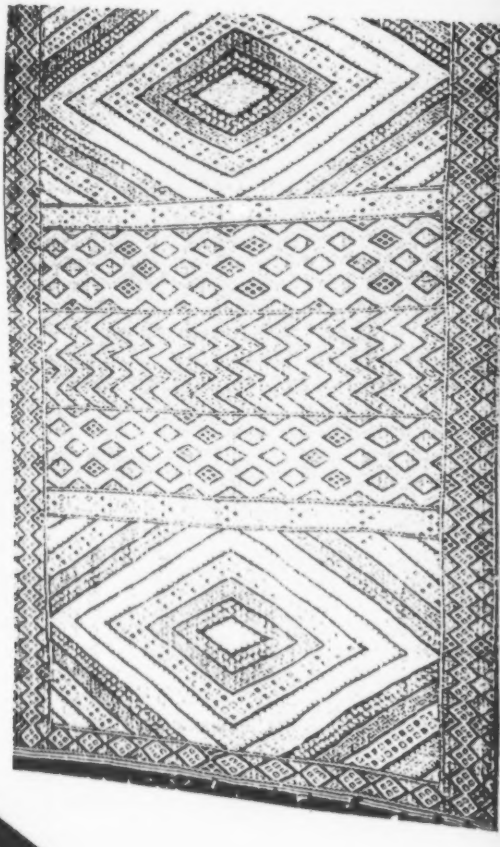
Guétifs : tapis au point noué spécialité du Maghreb et connu bien avant qu'on ne noue le point à Rabat, Sétif et Kairouan.

Saliha Karoui, Tisseuse à Kairouan. May Angeli, 1990. Cérès Productions, 6, Avenue Abderrahman Azzam, 1022 Tunis. Fax: (216-1) 787 516.

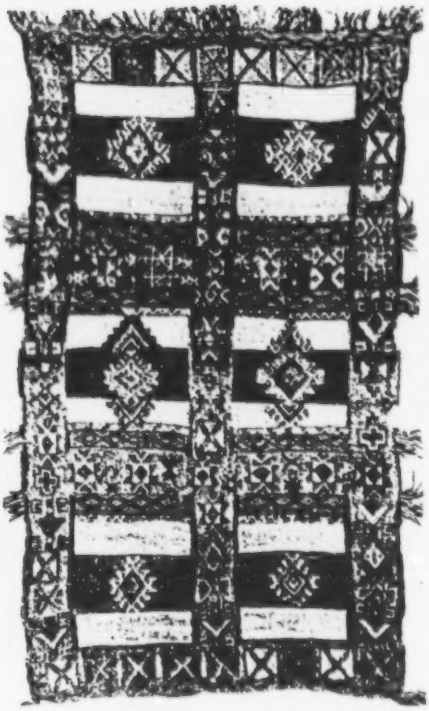
Voici quelques pages des exemples des tapis et des kilims marocains et tunisiens:

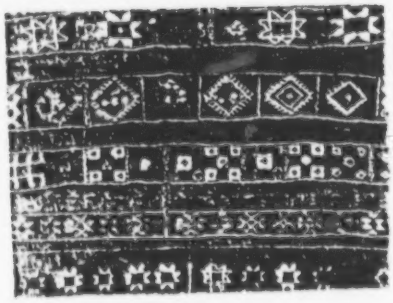
Photographie © Ann E. Line



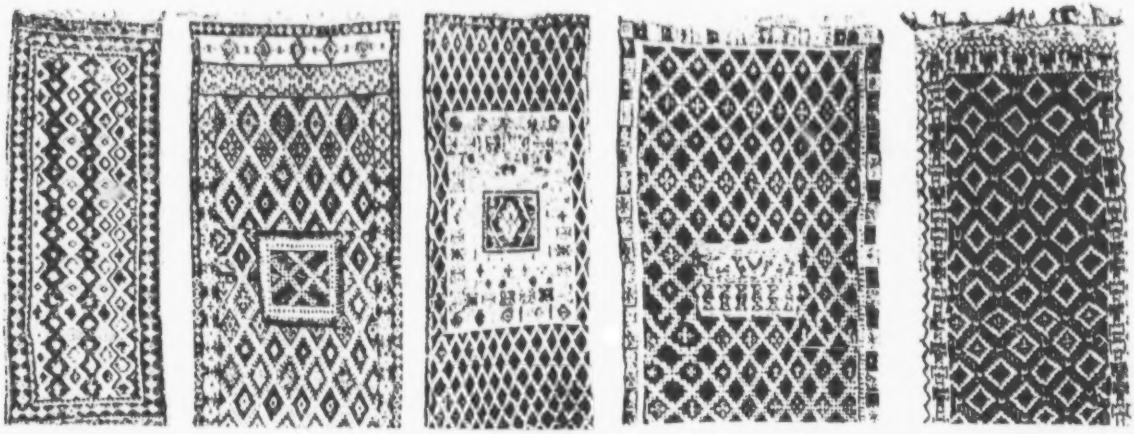


hotographie © Ann E. Line





le mauvais oeil



Arts and Crafts of Morocco. James F. Jereb, 1995. Chronicle Books, 275th Street, San Francisco, CA 94103

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